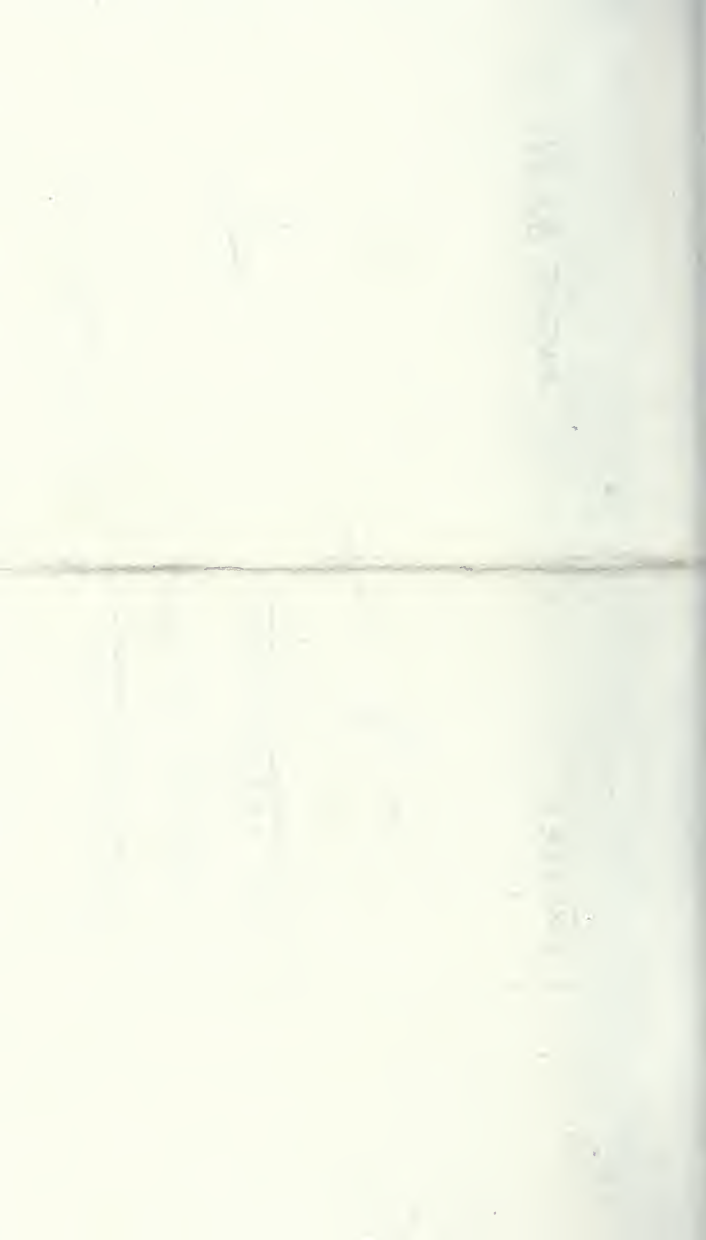


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A HANDBOOK
TO
THE ROMISH CONTROVERSY;
BEING
A REFUTATION IN DETAIL
OF THE
CREED OF POPE PIUS THE FOURTH,
ON THE GROUNDS OF
Scripture and Reason;
WITH AN APPENDIX AND NOTES.

BY
CHARLES STUART STANFORD, A.M.,
Prebendary of St. Michan's (formerly Scholar of Trinity College.)

"The Scripture cannot be broken."—JOHN, x. 35.—*Douay Bible*.
"to the law, rather, and to the testimony, and if they speak not according to this word, they shall not
the morning light."—ISAIAH, viii. 20.—*Douay Bible*.
"You err, not knowing the Scriptures."—MATT. xxii. 29.—*Douay Bible*.
"these things have I written to you concerning them that seduce you."—1 JOHN, ii. 26.—*Douay*

"The Jews of Berea are justly commended for their *eagerly embracing the truth, and searching the
Scriptures to find out the texts* alleged by the Apostles, which was a *far more generous proceeding* than
of their countrymen at Thessalonica, who *persecuted the preachers of the Gospel, without examining
the grounds they alleged for what they taught.*"—*Note in the Douay Bible*, upon Acts, xvii. 11.

NEW EDITION, WITH NUMEROUS ADDITIONS.

19TH THOUSAND.

DUBLIN

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is work has been for some time out of print. While preparing the present edition for publication, other unavoidable and pressing engagements interfered, and it was delayed longer than could have wished.

Since it first appeared, there has been a more marked and a more rapid development of the peculiar features of Romanism, which has, perhaps, taken place before in a given time. The Roman-catholic press has been unusually prolific; and almost every day some new tax is levied upon the ignorance and the credulity of the Roman-catholic, in works of all sizes and prices, contradictory to Scripture, which he is forbidden to read, and tending to reason, were he not debarred its exercise.

It can be easily understood why it is so. A more tremendous assault than she has ever, perhaps, as yet been subjected to, has been brought to bear upon the Church of Rome. She has been challenged to take her stand upon the Scriptures, which she ac-

knowledges to be from God, and to prove her doctrines and claims by that infallible test. She has shrunk, wisely, no doubt, as she considers, for herself, from this ordeal. And, as a natural and necessary result, the louder her boasting and the loftier pretensions, so the more reproachful her silence, and the more humiliating her retirement. She asserts for herself the exclusive right of interpreting Scripture, and the privilege of interpreting it according to the unanimous consent of the Fathers. Not could be more natural and reasonable than to demand proof of the accuracy of this assertion. The Church of Rome is asked for her interpretation of any one chapter or passage of the Word of God. She is asked for the unanimous consent of the Fathers upon any one even of those passages in Scripture which she assumes to be in her favour. But she makes no reply.

This is an awkward position for a Church which further claims, upon no assignable grounds however, to be infallible. If the Church of Rome cannot deceive or be deceived, why does she not speak? But neither can any answer be had to the question where this assumed infallibility is to be found. No decision has been made in that Church whether the Pope by himself is infallible, or a General Council by itself is infallible, or a Pope and General Council together are infallible; or if infallibility is diffused spread over the whole Roman Church, and vested in every member individually! Discord and dissension upon this point have prevailed in the Church of Rome up to this day. It would appear to be time for her to decide. But here is the difficulty.

the decision would be valueless, unless she were acknowledged, in the first instance, to be guided in her investigation, by that thing of which she is only going in search.

That though the Church of Rome will not presume to encounter the Word of God, she has an immense machinery in active operation to produce what she trusts may render it of no effect. Not only that persecution tracks the Scripture-reader from street to house; not only are altar-denunciations aimed at the daring Romanist; but books and tracts, adapted to all ages and circumstances, full of the most idolatrous doctrines, and the most irrational legends, are published and circulated with a rapidity, and to an extent, unknown before.

In the course of some additions which I thought it desirable to make to this work, I have given some extracts from the publications to which I refer. I need hardly say, I could easily have enriched it by more copious quotations from Roman-catholic authorities, and by an exposure more in detail of the fatal errors of the Roman-catholic creed. But a work like this must have its limits. I am, however, firmly persuaded, that any Roman-catholic who picks up this book in the spirit that I know some have; in a spirit of prayer to Almighty God, and dependence upon Him; shall be delivered, as I know some have been, from the power of Satan, and made "the children of God by faith in Christ Jesus." Let it be it from me to say, or even suppose for a moment, that this is to be ascribed to anything else than that power, by which

all such results are brought about—the power of the Holy Spirit accompanying the Word of the living God.

I confess I am full of hope for the national resurrection of this country, from the paralyzing influences of a false religion to the vivifying efficacy of divine truth. I do not despair of my Roman Catholic fellow-countrymen being led, in the gracious Providence of God, nationally to embrace, and ever hold fast the blessed hope of everlasting life, which God has given us in His Son Jesus Christ. I do not despair of many of the Roman Catholic priesthood yet preaching the faith which once they destroyed. And if such a time — if such an event should come — “Not unto us, O Lord, not unto us, but unto thy name be glory, for thy mercy and for thy truth’s sake.”

C. S.

ST. MICHAEL'S, *July*, 1854.

INTRODUCTION.

cannot be denied, that a spirit of anxious and earnest inquiry, on the part of our Roman-catholic fellow-countrymen, on the subject of their religion and their Church, has prevailed and extended amongst them for some time past, and in no small degree. It cannot be denied, either, that the result, so far, of this inquiry has been, under the gracious and merciful providence of God, and through the power of the Holy Spirit, the conversion of a considerable number of Roman-catholics from the fatal errors of Romanism to the truth of the Gospel of our Lord Jesus Christ; or, in other words, “from darkness unto light, and from the power of Satan unto God.”

Our blessed Lord has declared (St. Luke, xi. 5-13), that he will “give the Holy Spirit to them that ask him.” He also declares, that it is the office of the Holy Spirit “to teach all things” (John, xiv. 26), “to testify of Jesus Christ” (xv. 26); “to guide us into all truth” (xvi. 13). And he declares, further, that the “Word of God” is “truth” (xvii. 17), and that the necessary consequence of the knowledge and belief of the truth is, deliverance from the dominion, and bondage, and punishment of sin (John, viii. 32; xvii. 3; Luke, vii. 48-50). It cannot be denied, then, that what is essential and efficacious

for salvation is, the Word of God made plain to the understanding, and brought home to the heart by the teaching of the Holy Ghost. And, accordingly, every Roman-catholic into whose hands, in the providence of God, this work may come, is earnestly and affectionately invited to give his patient and calm consideration to this ONE point, viz. :—

The Church of Rome admits that the “Gospel, before promulgated through the Prophets in the Holy Scriptures, our Lord Jesus Christ first promulgated with his own mouth, and commanded to be preached to every creature, as the foundation both of all saving truth and discipline of morals.”—*Council of Trent, Session 4th, April, 1546.*

The Church of Rome further asserts the Creed of Pope Sixtus the Fourth to be “the orthodox faith,” which “all” are bound “to profess;” and “outside of which no one can be saved, and which, “if any one shall presume to infringe or contravene, he shall incur the indignation of Almighty God, and of the blessed Apostles, Peter and Paul.”—*Bull of Pope Pius Sixtus, December 9th, 1564.*

Now, the object of the following pages is simply this—to enable the Roman-catholic to bring the Creed of Pope Sixtus the Fourth to the test of the Holy Scriptures. He is entreated to compare what he is called upon to believe as essential to his salvation in this Creed, with what he will find clearly and explicitly laid down in that version of the Bible which is acknowledged by his own Church, the Douay Bible, from which all the quotations in this work have been carefully made, and in which, though errors and mistranslations are neither few nor trivial—and many of the notes entirely contradictory to, and subversive of, the tenor of the text,—yet, the passages adduced herein to prove that

creed of Pope Pius the Fourth is *utterly opposed* to the Word of God, are wholly free from any such perversion or mistake.

To establish this point—the entire disagreement between “the creed” and “the Scriptures”—to show that if the Gospel BE the fountain of all saving truth,” the Creed of Pope Pius CANNOT BE possibly “the orthodox faith,” “outside of which no one can be saved”—is the object aimed at in this work, and which cannot fail to be accomplished in every case in which the contrast strongly presented is attentively observed.

It may be mentioned, that the passages quoted from the Scriptures to disprove the articles of the Romish creed, are only a selection from a number of others, which might easily be multiplied for the same purpose, and which, it is hoped, the reader of these pages may be further induced to search out for himself.

The motive which led to this publication, was an unfeigned desire to direct the mind of the Roman-catholic to the unscriptural and anti-scriptural character, tendency, and teaching of the Roman Church; and so to assist in the energetic endeavour to emancipate our Roman-catholic fellow-countrymen from the thralldom of a superstitious system, as fatal as it is tyrannical, and as deadly as it is dark, and to invest them with all the glorious privileges of that “liberty wherewith Christ makes us free.”

This opportunity is taken of recommending to all who feel an interest in the Roman-catholic controversy, the tracts, “Vital Questions for Roman-catholics,” “The Protestant Catechism,” and “Romanism Questioned,” the circulation and success of which have surpassed all expectation. To the authors of these tracts, and one or two more kind friends, of whose advice, assistance, and experience, the writer of these pages most gratefully availed himself, and who continually joined with him through the

progress of this work in fervent prayer to God that he might prosper it to his glory, and to the gathering in of his elect, opportunity is also taken of acknowledging obligations more easily conceived than expressed.

It is hoped that this work may be found useful to ministers of our Church—who, being fully awakened and alive to the truth that the Roman-catholic parishioner forms a part, and an important one, of the ministerial charge, are determined, with God's help, to act upon this conviction, and in love and compassion to those who are ignorant and out of the way, to preach unto them “Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

ST. MICHAEL'S, DUBLIN, *April*, 1852.

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A HANDBOOK,

ETC.

What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul?"—MATTHEW, xvi. 26.—*Douay Bible*.

is plain from these words of the Lord Jesus Christ, that a man's soul is of immense value.

The kingdoms of this world are many, and the glory of them is great; the riches of this world are vast, and the honours are manifold; and yet the whole world, with all its thrones and dominions, its wealth and its distinctions, are nothing, compared to the preciousness of the soul.

If a man were to gain the whole world, it would not save his soul. And if his soul be finally lost, is there anything, though the universe were at his command, which he could give in exchange, that it should be delivered from hell, out of which there is no redemption.

What so needful, then, for man to know—what lesson so urgent for a man to learn, as the plan of salvation revealed in the Word of God?

All men are sinners (Romans, iii. 10). As such, all men are under the curse (Galatians, iii. 10). And under condemnation to death (Romans, vi. 23). No man can redeem his own soul, or that of his brother (Psalm xlviii. 8, 9—*Douay Bible*).

But in the Holy Scriptures God teaches plainly and clearly how He reconciles the sinner to himself (2 Cor. v. 19). And whosoever hears and believes the message, delivered to him in the Gospel, by the Son of God, receives, at the same time, the pardon of all his sins, the gift of the Holy Spirit, and eternal life (Romans, viii. 1; John, xiv. 16; Acts, i. 4).

But the Church of Rome adulterates, corrupts, perverts, and destroys the pure, the clear, the direct and saving truth of the Gospel, by attempting to enjoin, as matters of faith essential to salvation, what is wholly unscriptural, directly anti-scriptural, and utterly false!

And this she does, to the ruin of the souls who seek instruction
her mouth. But,

Let her pronounce sentence upon herself !

We give first the Nicene Creed, of which the Church of Rome asserts, that her new Creed of Pope Pius IV. is only "a development or a clearer and more explicit declaration of *the same truths* as are contained in this creed. (*Note A.*)

THE NICENE CREED.

"I believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible :

"And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before, all worlds, God of God, Light of Light Very God of God, Begotten, not made, Being of one substance with the Father ; By whom all things were made, Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whom kingdom shall have no end.

"And I believe in the Holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe in one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen."

The following is the peculiar creed of the Church of Rome, published to the world, as a creed, by a Bull of Pope Pius IV., on 9th December, A.D. 1564, and thenceforward *added* to the ancient true creed of the Church Catholic, which ancient true Creed was

Recited and received by the Church in the Council of Nice,	A.D.
Ratified by the Council of Constantinople, A.D.
Confirmed again by the Council of Ephesus, A.D.
Adopted by the Council of Chalcedon, A.D.
Affirmed by the Council of Trent, A.D. 1

CREED OF POPE PIUS THE FOURTH.

"I. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"II. I also admit the Holy Scripture, according to that sense which the Holy Mother, the Church, has held and does hold, to which it belongs to judge.

the true sense and interpretation of the Scriptures : nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

“ III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one ; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony : and that they confer grace ; and that of these, Baptism, Confirmation, and Order cannot be repeated without sacrilege ; and I also receive and admit the received and proved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

“ IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

“ V. I profess, likewise, that in the mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead ; and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

“ VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

“ VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated ; and that they offer prayers to God for us, and that their relics are to be held in veneration.

“ VIII. I most firmly assert that the images of Christ, of the Mother of God, or virgin, and also of other saints, may be had and retained : and that due honour and veneration are to be given them.

“ IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

“ X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches ; and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

“ XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent ; and I condemn, reject, and anathematize things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

“ XII. I, N. N., do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved ; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. *And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom*

shall appertain to me in my office; this I promise, vow, and swear—see help me G and these holy Gospels of God.” (Note B.)*

ARTICLE I.

“I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.”

ON the subject of the foregoing article the Council of Trent declares as follows (*Session 4—De Canonis Scripturis*):—

“The sacred, &c., &c., Council of Trent, having constantly in view the removal of error and the preservation of the purity of the Gospel in the Church, which Gospel, promised before by the prophets in the Sacred Scriptures, first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his Apostles to every creature, as the source of every saving truth and discipline of morals; and perceiving that truth and discipline are contained both in written books and unwritten traditions, which have come down to us, either received by the Apostles from the lip of Christ himself, or transmitted by the hands of the same Apostles under the dictation of the Holy Spirit; [the synod] following the example of the orthodox Fathers, doth receive and reverence, *with equal piety and veneration*, all the books as well of the Old as of the New Testament, the same God being the author of both, and *also the aforesaid traditions*, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continued succession.”

The decree then proceeds to enumerate the books of the Old Testament, *including the Apocryphal books*, and the books of the New Testament, and declares that—

“Whoever shall not receive as sacred and canonical *all* these books, and *a part* of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or that knowingly and deliberately despises the *aforesaid traditions*, LET HIM BE ACCURSED?”

In the “Catechism of the Council of Trent” (Donovan’s Translation, p. 7), the following statement is made:—

“But all the doctrines of Christianity in which the faithful are to be instructed, are derived from the word of God, which includes Scripture *and* tradition.”

* The words in Italics constitute this Creed the Oath of all Beneficed Priests, Professors, and Bishops—who must take it, and these words are used when it is administered to them. (Note C.)

Also in the "Abridgment of Christian Doctrine," by Dr. Doyle, we read as follows (p. 10):—

"Q. Is it not enough to believe all that is written in the Bible?

"A. No, it is not; for we must also believe *all apostolical tradition*.

"Q. How prove you that?

"A. Out of 2 Thess. ii. 15, 'Therefore, brethren,' saith St. Paul, 'stand, and hold ye the traditions which ye have learned, whether by word or by our epistle.'

"Q. What other proof have you?

"A. The Apostles' Creed, which all are bound to believe, although it be not in the Scripture."

It is plain from the foregoing, that the Church of Rome holds, and teaches, that "every saving truth and discipline of morals," "all the doctrines of Christianity," all that "is to be believed," is contained *both* in the written word of God, the Scriptures, *and* unwritten word of God, traditions, which are to be received with *equal* pious regard and reverence, and, consequently, that it is "not enough to believe all that is written in the Bible;" in other words, that the holy Scripture is *not*, by itself, a complete and sufficient rule of faith.

In reply to this, it cannot be denied, that the traditions which the Church of Rome commands to be received with "equal pious regard and reverence" as the written word of God *ITSELF*, and which are said to contain "saving truth" and "Christian doctrines," and "some matters of faith" *not* contained in the Scriptures, must have been delivered by Jesus Christ himself, or by his Apostles, or by some other person or persons, authorized to receive and transmit them, either in the time of Christ and his Apostles, or after their personal ministry had come to a close.

There is no other way in which any tradition could have possibly, or conceivably, originated, but in some one, or other, or all, of these modes enumerated above.

If the Church of Rome asserts, that her traditions are derived from any one, or other, or all of these sources, we ask *what* these traditions are; *where* are they to be found; what is the "saving truth;" what are the "doctrines of Christianity;" what is that which is "to be believed," which these traditions contain and convey, and which the written word of God does *not* contain and convey, as "saving truth"?

There is not, in the whole course of our Lord's teaching, any one single sentence recorded, in which he declares that the rule of faith of the Christian Church should be Scripture *and* tradition; that while *part* of the saving truth—*some* of the doctrines of Christianity—*some* of what is to be believed—should be written, yet that what was to be written should be so far imperfect, incomplete, and insufficient, as that, without

oral tradition, it could not be saving truth — that is to say, that the holy Scripture should not be sufficient for faith and salvation.

There is no mention made in Scripture, of any speaking and teaching authority, in the days of Christ, and his Apostles, as enjoining additions of any kind to the Christian faith as taught by Christ and his Apostles.

We challenge the Church of Rome to produce, or to say where there is to be found, any one “saving truth,” any one “doctrine of Christianity,” any one thing “to be believed,” which has been handed down by tradition, and is *not* to be found in the Scripture. (*Note D.*)

With regard to any traditions which the Church of Rome may pretend to possess, though she cannot attempt to produce them, and which may be said to have been received subsequently to the times of our Lord, and his Apostles, it is enough to say, that if such exist, and that they are agreeable to the written word of God, we do not want them; and if they are contradictory to the word of God, we must “obey God rather than man,” and are bound totally to reject them.

But, on the contrary, there is not the least intimation given by Jesus Christ or his Apostles, that any one “saving truth” was to be taught and transmitted by tradition.

If it was the purpose of Jesus Christ to hand down anything of what was to be believed, as any part of the doctrines of Christianity, by word of mouth, “to be received with equal pious regard and reverence as the written word,” should he not have chosen the occasion when he was showing the evil effects of the traditions, by which, in his day, the Jews had made the Word of God of no effect?

See St. Matthew, xv. 3, 6 :—

“But he answering, said to them, why do you also transgress the commandment of God for your tradition?”

“You have made void the commandment of God for your tradition?”

See St. Mark, vii. 8, 9 :—

“For leaving the commandment of God, you hold the tradition of men.

“And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.”

St. Paul makes no allusion to *any tradition* as containing any saving truth, when he warns the Colossian Church (Col. ii. 8) :—

“Beware lest any man cheat you by philosophy, and vain deceit; *according to the tradition of men*, according to the elements of the world, and not according to Christ.”

Is it not plain, from the Word of God itself, that the Holy Scriptures are a sufficient rule of faith; and that it is the duty, the privilege, and

the right of all, to read and study them, and that they can be understood by all who do so, praying for the teaching of "the Spirit of Truth"?

"And these words which I command thee this day, shall be in thy heart: and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping, and rising. And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house."—Deut. vi. 6-9.

"Let not the book of this law depart from thy mouth; but thou shalt meditate on it day and night, that thou mayest observe and do all things that are written in it: then shalt thou direct thy way, and understand it."—Joshua, i. 8.

"But his will is in the law of the Lord, and on his law he shall meditate day and night."—Psalms, i. 2.

"The law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones. The justices of the Lord are right, rejoicing hearts; the commandment of the Lord is lightsome, enlightening the eyes."—Psalms, xviii. 8.—[Psalms, xix. 7, in Protestant Version.]

"Thy word is a lamp to my feet, and a light to my paths."

"The declaration of thy words giveth light, and giveth understanding to little ones."—Psalms, cxviii. 105, 130.

"To the law, rather, and to the testimony; and if they speak not according to this word, they shall not have the morning light."—Isaiah, viii. 20.

"And Jesus, answering, said to them: You err, not knowing the Scriptures nor the power of God."—Matt. xxii. 29.

"And Jesus answered him: It is written, that *man liveth not by bread alone, but by every word of God*."—Luke, iv. 4.

"But he said: Yea, rather, blessed are they who hear the word of God, and keep it."—Luke, xi. 28.

"And he said to them: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead."—Luke, xvi. 31.

"Then he said to him: O foolish and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him."—Luke, xxiv. 25-27.

"And he said to them: These are the things which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding that they might understand the Scriptures."—Luke, xxiv. 44, 45.

"Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life."—John, v. 24.

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John, v. 39.

"Then Jesus said to those Jews who believed him: if you continue in my word you shall be my disciples indeed; and you shall know the truth, and the truth shall make you free."—John, viii. 31, 32.

"He that is of God, heareth the words of God; therefore you hear them not, because you are not of God."—John, viii. 47.

"He that despiseth me, and receiveth not my words, hath one that judgeth

him; the word that I have spoken, the same shall judge him in the last day. John, xii. 48.

"But these are written, that you may believe that Jesus is the Christ, Son of God; and that believing, you may have life in his name."—John, xx.

"And he was returning sitting in his chariot, and reading Isaías the prophet."—Acts, viii. 28.

"Now these were more noble than those in Thessalonica, who received word with all eagerness, daily searching the Scriptures, whether these things were so; and many indeed of them believed, and of honourable women there were Gentiles, and of men not a few."—Acts. xvii. 11, 12.

"And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified."—Acts, xx.

"But what saith the Scripture? The word is nigh thee, even in thy mouth and in thy heart; this is the word of faith, which we preach."—Romans, x. 8.

"Faith, then, cometh by hearing, and hearing by the word of Christ."—Romans, x. 17.

"For what things soever were written, were written for our learning, through patience and the comfort of the Scriptures, we might have hope."—Romans, xv. 4.

"Now to him that is able to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret from eternity (which now is made manifest by the Scriptures of the prophets, according to the precept of the eternal God, and the obedience of faith), known among all nations."—Romans, xvi. 25, 26.

"As to the rest, my brethren, rejoice in the Lord; to write the same things to you, to me indeed is not wearisome, but to you is necessary."—Philippians, iii.

"Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God."—Colossians, iii. 16.

"I charge you by the Lord that this epistle be read to all the holy brethren."—1 Thessalonians, v. 27.

"And because from thy infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."—2 Timothy, iii. 15–17.

"For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature." "Wherefore casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls."—James, i. 18, 21.

"Being born again, not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth for ever." "But the word of the Lord endureth for ever, and this is the word which by the Gospel hath been preached unto you."—1 Peter, i. 23, 25.

"As new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation."—1 Peter, ii. 2.

"And we have the more firm prophetic word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost."—2 Peter, i. 19–21.

"Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand."—Apocalypse (or Revelation), i. 3.

"For I testify to every one that heareth the words of the prophecy of this book; if any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book."—Apocalypse, xxii. 18, 19.

The preceding passages, which might easily be multiplied, are sufficient to prove that—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—*Sixth Article of the United Church of England and Ireland.*

We proceed now to examine the texts quoted by the Church of Rome from Scripture, to prove her doctrine of traditions.

The first text alleged by the Church of Rome in defence of her doctrine of traditions, in the "Table of References" appended to the Douay Bible, is 1 Cor. xi. 2 :—

"Now I praise you, brethren, that in all things you are mindful of me; and keep my ordinances as I have delivered them to you."

This is no proof, that there is *now* any "saving truth," any of the doctrines of Christianity," or anything "to be believed," which is *now* to be found in unwritten tradition, and is *now* to be received with equal pious regard and reverence with the written Word of God."

The Apostle here applies the word "ordinances" (in the Greek *παράδοσεις*, rendered "traditions"—2 Thess. ii. 14; iii. 6) to the regulations which it is evident from the epistle generally, and this chapter particularly, he had made by divine direction (verse 23) respecting the discipline of the Corinthian Church.

The next passage quoted by the Church of Rome in support of the doctrine of traditions is 2 Thess. ii. 14 :—

"Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word, or by our epistle."

This is no proof for the doctrine of traditions, as held and taught by the Church of Rome. It is plain that the word "traditions" (*παράδοσεις*) is here applied to what Paul wrote, as well as what he said; and it is

evident that what he wrote of was the same as that which he had spoken of, from the 5th verse of this chapter :—

“Remember you not, that when I was yet with you, I told you these things:

alluding to the “revolt” (verse 3), or apostasy, and the revelation of the “man of sin,” foretold by the Apostle in this chapter.

The next passage quoted by the Church of Rome is 2 Thess. iii. 6 :

“And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and in accordance to the tradition (*παράδοσιν*) which they have received of us.”

This is no proof of the doctrine of traditions, as held and taught by the Church of Rome. The Apostle is here speaking of the direction he had given respecting the conduct which became believers.—See 1 Thess. iv. 1–11, &c.

The next passage quoted by the Church of Rome in support of the doctrine of traditions, is 2 Timothy, i. 13 :—

“Hold the form of sound words, which thou hast heard of me in faith, and the love which is in Christ Jesus.”

This is no proof for the doctrine of traditions, as held and taught by the Church of Rome. It is a direction to Timothy to adhere to the truth of the Gospel, “*the sound words* of our Lord Jesus Christ, and to that doctrine which is according to godliness” (1 Tim. vi. 3), and “to avoid *the profane novelties of words, and oppositions of knowledge* falsely so called, which some promising, *have erred concerning the faith.*”—1 Tim. vi. 20, 21. See also Jude, verse 3.

The next passage quoted by the Church of Rome in support of the doctrine of traditions, is 2 Tim. ii. 2 :—

“And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.”

This is no proof for the doctrine of traditions, as held and taught by the Church of Rome. It is a direction to Timothy to “commend to faithful men” the “form of sound words” “which he had heard of Paul,”—the truth of the Gospel testified to by the Apostles and the “men who companied with them all the time that the Lord Jesus came in and went out among them, and who were witnesses with the Apostle of his resurrection.”—Acts, i. 21, 22.

The next passage quoted by the Church of Rome in support of her doctrine of traditions, is 2 Tim. iii. 14 :—

But continue thou in those things which *thou hast learned*, and which have been committed to thee, knowing of whom thou hast learned them."

This is no proof for the doctrine of traditions, as held and taught by the Church of Rome. For what Paul exhorts Timothy "to continue" and what he says Timothy "had learned," and what had been committed to him," is plain from the following verses, 15-17 :—

And because from thy infancy thou hast known the Holy Scriptures, which instruct thee to salvation, by the faith which is in Christ Jesus. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice (righteousness), that the man of God may be perfect, furnished to every good work."

The next passage quoted by the Church of Rome in support of her doctrine of traditions, is Deut. xxxii. 7 :—

Remember the days of old, think upon every generation : ask thy father, he will declare to thee ; thy elders, and they will tell thee."

This is no proof for the doctrine of traditions, as held and taught by the Church of Rome. For in the verses following, 8, 9, 10, &c., Moses enumerates what he alludes to in verse 7, and this is now the *written Word of God*.

The next passage quoted by the Church of Rome in support of her traditions, is Psalm xviii. 5 (*Douay Bible*) :—

"Their sound hath gone forth into all the earth : and their words unto the ends of the world."

This no proof for the doctrine of traditions, as held and taught by the Church of Rome. For David is speaking in this Psalm of the glory and power of God as manifested in the creation, by which "the visible things of HIM, from the creation of the world, are clearly seen, being understood by the things that are made, his eternal power also, and divinity" (Rom. i. 20). And St. Paul quotes the 5th verse of this Psalm as an illustration of the universal publication of the Gospel.

With regard to Dr. Doyle's proof for tradition from "the Apostles' Creed, which all are bound to believe, although it be not in Scripture," is enough to say, that every article in that creed is to be found in, and proved from, the written Word of God. "The three creeds," says the eighth Article of the United Church of England and Ireland, "Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrant of Holy Scripture." (*Note E.*)

ARTICLE II.

"I also admit the Holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take to interpret them otherwise than according to the unanimous consent of the Fathers."

WITH regard to the subject of the preceding article, the Council of Trent (*Session 4*) declares as follows:—

"In order to restrain petulant minds, the Council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one *confiding in his own judgment*, wresting the Sacred Scripture to his own sense of them shall dare to interpret Holy Scripture itself contrary to the sense which hath been held and still is held by Holy Mother Church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the Fathers; *even though such interpretations should never be published [or never be meant to be published]*; if any disobey, let them be denounced by the ordinaries, and *punished according to law*."

From this it is plain that the Church of Rome holds and teaches—

First. That the Holy Scriptures must be admitted according to the sense which the Church of Rome has held and does hold.

Second. That it belongs to the Church of Rome to judge of the true sense and interpretation of the Scriptures.

Third. That the Scriptures are never to be taken and interpreted otherwise than according to the unanimous consent of the Fathers.

Fourth. That whoever shall interpret the Scriptures, putting his own sense upon them, *contrary to the unanimous consent of the Fathers, even though such interpretations should never be (or never be meant to be published, is to be denounced by the ordinaries, and punished according to law*.

As to the first. Where is that sense to be found which "the Church of Rome has held, and does hold"?

Has any Pope ever given "that sense" of the Holy Scripture?

Has any General Council ever given "that sense"?

Or any bishop?—or any priest?

If "that sense" never has been given—and it NEVER HAS—how can a man to "admit the Holy Scripture according to that sense"?

As to the second. If it belongs to the Church of Rome to judge

true sense and interpretation of the Scriptures, why has she never lished that sense? Why has she never given that interpretation? or she NEVER HAS!

As to the third. Is there such a thing as "the unanimous consent he Fathers" upon the interpretation of the Scriptures?

Can no man understand the meaning of a single passage of Scripture il he has searched for, and found, the unanimous consent of the hers on that passage? (*Note F.*)

As one instance, out of a vast number that might be quoted, of entire disagreement amongst the Fathers, even upon texts brought ward by the Church of Rome in support of some of her worst substitutions, we may adduce the following:—

On 1 Cor. iii. 10–15, Cardinal Bellarmine states (tom i. c. 4, *De rgatorio*, lib. i.) that there are five difficulties:—1. What is to be lderstood by the builders? 2. What is to be understood by gold, er, precious stones, wood, hay, stubble? 3. What is to be under- od by the day of the Lord? 4. What is to be understood by the , of which it is said, that in the day of the Lord it shall prove every 's work? 5. What is to be understood by the fire, by which it is d he shall be saved, "yet so as by fire"?

Cardinal Bellarmine then proceeds to enumerate the *contradictory* nions held regarding each of the above-mentioned difficulties, by gustine, Chrysostom, Theodoret, Theophylact, Œcumenius, Jerome, selm, Thomas, Dionysius the Carthusian, Lyra, Cajetan, Gregory, mbrose, Tertullian, &c., &c., &c.

As to the fourth. The Church of Rome has NEVER given the mean- ; and interpretation of sacred writ, nor has the Church of Rome ever en the unanimous consent of the Fathers, nor could she give it, for ch does not exist; and this meaning, interpretation, and consent, not ly never has been, and never can be given, but, further, every Roman tholic priest who privately attempts to interpret, or give the meaning sense of any passage of Scripture, is liable, according to the decree the Council of Trent, to be "denounced by his ordinary, and to be nished according to law."

Did not our blessed Lord, and his Apostles, appeal to their hearers exercise their own judgment upon the doctrines addressed to them?

What does our Lord say?—Luke, xii. 57:—

"And why even of yourselves do you not judge that which is just?"

What does St. Paul say?—1 Cor. x. 15:—

"I speak as to wise men: judge ye yourselves what I say."

And again, Ephesians v. 17 :—

“Wherefore become not unwise, but understanding what is the will of God.”

And again, 1 Thess. v. 12 :—

“But prove all things : hold fast that which is good.”

But further, in the list of “the sacred books” inserted in the decree of the Council of Trent (*Session 4*), “lest any doubt should arise respecting the sacred books which are received by the Council,” the Apocryphal books are enumerated, viz., Tobias, Judith, The Dream of Mardochai (added to the book of Esther), Wisdom, Ecclesiasticus, Baruch, The Song of the Three Children (inserted in the third chapter of Daniel, from the 25th to 91st verses, *Douay Bible*), Susanna and the Elders (made the thirteenth chapter of Daniel, *Douay Bible*), Bel and the Great Serpent (made a fourteenth chapter of Daniel, *Douay Bible*), the prayer of Manasses, and First and Second Books of Maccabees.

It is enough to say of these Apocryphal books—

First. That they were never received, nor acknowledged, nor admitted into the canon of the Old Testament Scripture by the Jews, to whom St. Paul says, “the words of God were committed” (Rom. iii. 2) ; nor are they included in the catalogue of the sacred books given by Josephus, the Jewish historian, who says that “the Jews had only twenty-two books that deserved belief, but that those which were written after the time of Artaxerxes (the Apocryphal books) were not of equal credit with the rest, in which period they had no prophets at all.—*Joseph., lib. i. contra Apion.*

Second. Not one of the Apocryphal books was written in pure Hebrew.

Third. The Apocryphal books are never quoted by our Lord or the Apostles.

Fourth. They were rejected by the primitive Church.—*Eusebius Hist., lib. iv. c. 26.*

Fifth. They were rejected from the canon of inspired Scripture by Jerome, Origen, Athanasius, Cyril, Hilary, Gregory Nazianzen &c., &c.

Sixth. The Council of Laodicea, held in the year 364, whose canons were received and confirmed by the Council of Chalcedon, A.D. 451, delivers the catalogue of the canonical books as they are received by the Protestant Church, and the decisions of both these councils are contradicted by the Council of Trent, which admits the Apocryphal books, and at the same time anathematizes all who do not “undoubtedly

give and profess all things delivered, defined, and declared by the sacred canons and general councils," which, in this instance, and in many others, as shall be shown hereafter, contain and enjoin explicit and direct contradictions.

Suicide is commended in 2 Maccab. xiv. 41-46; though expressly forbidden Exod. xx. 13. Deceit and lying in Tobias (compare v. 7 with 15); though expressly forbidden Prov. xii. 22. Magical incantations in Tobias, vi. 1-9; though expressly forbidden Deut. xviii. 10, 11. (note G.)

How could any one be expected to receive, as inspired, books which the primitive Church has never admitted; in which doctrines are indicated contrary to the "Scripture that is inspired of God," and which Christ and his Apostles never sanctioned, alluded to, or owned in any way? (See Sermons by Rev. J. N. Griffin, on the Creed of Pope Sixtus IV. Part I. pp. 46, sqq.)

The Church of Rome objects to the general reading of the Word of God, and the exercise of private judgment, upon grounds alleged from the Word of God itself.

In the "Table of References" appended to the Douay Bible, the following passage is quoted to prove that "the Holy Scriptures are said to be understood, and wrested by many to their own destruction:"—

As also in all his (Paul's) epistles, speaking in them of *these things*, in which certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."—2 Peter, 16.

In the first place, the Apostle, in the preceding verse (v. 15), says, "And account the long-suffering of our Lord salvation, as also our most dear brother Paul, according to the wisdom given him, *hath written to us*." From which it is plain, that what Paul wrote he intended to be understood.

But the meaning of the 16th verse is simply this—St. Peter says that Paul, "in all his epistles" (*ἐν πάσαις ταῖς ἐπιστολαῖς*) "spoke of *these things*" (*περὶ τούτων*), i. e., the things which St. Peter had just mentioned himself, the destruction of the world and the coming of Christ (ver. 10, 13), and "in which things" (*ἐν οἷς*) some things (*ταῦτα*) were hard to be understood; and these are the *things* which St. Peter meant to say had been "wrested by the unlearned and unstable to their own destruction." As, for instance, in the case of Hymeneus and Philetus, who had "erred from the truth, saying that the resurrection is past already, and subverted the faith of some." (2 Tim. ii. 17,

18.) As also in the case of those against whom St. Paul warned the Thessalonians, that they should not let themselves be deceived by the "in these things."—(See 2 Thess. ii. 1–3.)

The "unlearned" (*ἀμαθεῖς*) of whom St. Peter speaks, are those who were "unlearned" in the Scriptures, who were indocile, who would not be taught, who would not "be converted and become as little children" (Matt. xviii. 3), but who "corrupted the Word of God," and "received not the love of the truth that they might be saved" (2 Thess. ii. 10).

The "unstable" (*ἀστήρικτοι*), *i. e.*, unestablished, unsteady, are that class alluded to by St. James, i. 6–8 :—

"He that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive any thing of the Lord. A double-minded man is inconstant in all his ways."—Ephes. iv. 14; 2 Pet. i. 12.

And the Word of God is everywhere express in declaring that the self-sufficient, the self-righteous, and the hypocritical, shall never "know of the doctrine, whether it be of God" (John, vii. 17).

The Church of Rome brings forward, further, as an argument against private or individual judgment, 2 Peter, i. 20 :—

"Understanding this first, that no prophecy of Scripture is made by private interpretation."

It is evident from this verse, even taken by itself, that it contains nothing against private or individual judgment, because it refers to the "making" of prophecy. But the passage, quoted whole, has nothing whatever to do with the subject. The verse following (21) declares that "prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost."

This explains the Apostle's meaning. He had been enjoining attention (verse 19) to the "prophetical word," as "a light that shineth in a dark place," and to enforce the importance of it he declares, that prophecy came from no merely human source, impulse, or authority, but from holy men who spake under the inspiration of the Spirit of God (Note H.)

ARTICLE III.

I also profess, that there are truly and properly seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Order, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments."

In the above article, the Church of Rome imposes four matters of faith upon Roman-catholics, which are both unscriptural and anti-scriptural, — unscriptural, as having no foundation in Scripture; and anti-scriptural, as opposed to Scripture.

First. The Roman-catholic is required to "profess that there are truly and properly seven Sacraments of the New Law, instituted by Jesus Christ our Lord."

Second. That these seven Sacraments are necessary for the salvation of mankind, though not all for every one, to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace.

Third. That three of these Sacraments, Baptism, Confirmation, and Order, cannot be reiterated without sacrilege.

Fourth. That a Roman-catholic should receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

As to the FIRST POINT:—

Dr. Butler, in his "General Catechism recommended by the four Roman-catholic archbishops of Ireland," defines a Sacrament as follows (p. 56):—

"Q. What is a Sacrament?

"A. A visible, that is, an outward sign, or action, instituted by Christ to convey grace."

Dr. Doyle, likewise, in his "Abridgment of Christian Doctrine," p. 3, defines a Sacrament as follows:—

"Q. What is a Sacrament in general?

"A. It is a visible sign of invisible grace, divinely instituted by Christ for our sanctification."

To the preceding we add the first canon of the decree on the Sacraments, Council of Trent (Session 7) :—

Canon 1.—"Whoever shall affirm that the Sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; or that any of these is not truly and properly a Sacrament, LET HIM BE ACCURSED."

It is plain from the preceding authorities that the Church of Rome declares, that *seven* Sacraments were instituted by Jesus Christ our Lord.

The Protestant Church admits and maintains that there are *two* Sacraments, and *two only*: to wit, Baptism, and the Supper of the Lord.

The Sacrament of Baptism was instituted by Jesus Christ. See Matt. xxviii. 19 :—

"Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The Sacrament of the Lord's Supper was instituted by Jesus Christ. See Luke, xxii. 19, 20 :—

"And taking bread, he gave thanks and brake: and gave to them saying: This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice of the New Testament in my blood, which shall be shed for you."

It is evident from the foregoing texts of Holy Scripture that our Lord Jesus Christ instituted the Sacraments of Baptism and the Lord's Supper, and commanded them to be observed.

Where in the New Testament can it be shown, that our Lord Jesus Christ instituted, or commanded, the five pretended Sacraments added by the Church of Rome?

If they were instituted or commanded by Jesus Christ, should we not find in the New Testament some account of the fact?

With regard to Confirmation, Dr. Doyle, in his "Abridgment of Christian Doctrine," p. 77, states as follows :—

"Q. When did Christ ordain this Sacrament?

"A. The time is not certain; but divines most probably hold it was instituted at Christ's last supper, or between his resurrection and ascension."

The readiness with which the Church of Rome asserts the most obvious untruths, is strongly exemplified in the following passage

on this subject, from the Catechism of the Council of Trent, p. 16:—

“To impress the faithful with a deeper sense of the sanctity of this Sacrament, the pastor will make known to them by whom it was instituted. He will accordingly, inform them that, *not only was it instituted by our Lord Jesus Christ but as St. Fabian, Bishop of Rome, testifies, the chrism and the words used in its ministration, were also appointed by Him!*”

The “*proof*” of this “*fact*,” St. Fabian says, is “*easy to those who believe Confirmation to be a Sacrament;*” for “*all the sacred mysteries could have been instituted by God alone. That is, the faithful are to believe that Confirmation is a Sacrament first, and then to argue that must, matter and words, have been divinely instituted!*”

With regard to Penance, Dr. Doyle states (p. 97) as follows:—

“*Q. When did Christ ordain this Sacrament?*”

“*A. When he breathed on his disciples, saying: Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven; and whose sins ye retain, they are retained.*”—St. John, xx. 22, 23.

With regard to Extreme Unction, Dr. Doyle states (p. 101) as follows:—

“*Q. When did Christ institute it?*”

“*A. The time is uncertain; some think it was instituted at his last supper; others that it was done betwixt his resurrection and ascension.*”

With regard to Holy Order, Dr. Doyle states (p. 102) as follows:—

“*Q. When did Christ ordain this Sacrament?*”

“*A. At his last supper, when he made his Apostles priests, saying: This is my body which is given for you. Do ye this in commemoration of me.*”—Luke, xiii. 19.

With regard to Matrimony, Dr. Doyle states (p. 105) as follows:—

“*Q. When was it made a Sacrament of the New Law?*”

“*A. When and where Christ instituted this Sacrament is uncertain; some think it was done, or at least insinuated, at the wedding of Cana in Galilee, where Christ was present, and worked his first miracle, by turning water into wine (St. John, ii.); others, more probably, say it was done when Christ declared the indissolubility of marriage, saying, ‘Therefore now they are not two, but one flesh. What therefore which God hath joined together, let not man separate.’*”—Matt. x. 6.

It is here distinctly stated that the “*time is uncertain*” when three of the five pretended Sacraments were instituted, to wit, Confirmation, Extreme Unction, and Matrimony.

Why is it that “*the time*” is said to be “*uncertain*,” and that Roman authorities differ in opinion on the subject?

Is it not because there is no record whatever of the fact, that the Church of Rome is compelled to admit the uncertainty of the time ?

Does not the admitted uncertainty of the time, place, or occasion when, or where, our Lord instituted these Sacraments, prove that there is no record of the fact ; and does not the absence of such record prove that these three pretended Sacraments, to wit, Confirmation, Extremum Unction, and Matrimony, were *never* instituted by Jesus Christ ?

If these three pretended Sacraments were never instituted by Jesus Christ, as it is plain they were not, how can they be Sacraments at all when the Church of Rome admits that a Sacrament, to be a Sacrament must have been instituted by Jesus Christ ?

In the "Catechism of the Council of Trent," p. 138 (as translated by Professor Donovan, of Maynooth), we read :—

"Of the many definitions, each of them sufficiently appropriate, which may serve to explain the nature of a Sacrament, there is none more comprehensive, nor more perspicuous, than that of St. Augustine ; a definition which has since been adopted by all scholastic writers : 'A Sacrament,' says he, 'is a *sign* of a *sacred thing*'—or, in other words of the same import, 'A Sacrament is a *visible sign* of an *invisible grace*, instituted for our justification.'"

Again we read, p. 141 :—

"A Sacrament is a thing *subject to the senses*, and possessing, *by divine institution* at once the power of signifying sanctity and justice, and of imparting both to the receiver."

Again we read, p. 145 :—

"Every Sacrament consists of *two things* : *matter*, which is called the *element* and *form*, which is commonly called the *word* ; or to use the words of St. Augustine, the *word* is joined to the *element*, and it becomes a Sacrament."

From this it appears that there must be some *outward and visible matter*, which, together with the *form of words*, makes a true and proper Sacrament.

What, then, is the outward and visible *matter* in the pretended Sacrament of Penance ?

The Council of Trent says (Sess. 14, ch. iii., *On Penance*), that—

"The *acts of the penitent*, to wit, contrition, confession, and satisfaction, are *as it were*, the *matter* (*quasi materia*) of this Sacrament."

If the *acts of the penitent* are truly and properly *matter*, why does the Council of Trent say, they are "*as it were* the matter" ?

In the *two real Sacraments*, to wit, Baptism and the Supper of the Lord, the *outward and visible matter* in Baptism is water, which is

plied, and in the Lord's Supper, bread and wine, which are *given and received*.

How then can the "*acts of the penitent*," which are *neither applied nor received*, be the *matter* of the pretended Sacrament of Penance?

In the Catechism of the Council of Trent (Donovan, p. 258), the following explanation is offered of the expression, "the matter as it were" (*quasi materia*):—

"When the Holy Synod says that the *acts of the penitent, contrition, confession and satisfaction*, are the '*matter as it were*' of the Sacrament of Penance, it is not because they are *not the real matter*, but because they are *not*, like *water in baptism*, and the *chrism in confirmation*, matter that may be *applied externally*."

The Council of Trent itself gives no such explanation of the words "*matter as it were*" (*quasi materia*); nor is it possible to make any such explanation out of them.

But the *matter* of a Sacrament *must* be something *external, or outward*. And what is *external, or outward*, must be the *visible sign of the invisible grace*. And if the *acts of the penitent, contrition, confession, and satisfaction*, are the *real matter*, that is, the *outward sign*, what is the *invisible grace* signified?

But the Church of Rome is not decided upon this point. In the Catechism of the Council of Trent, p. 258, it is stated to be "the opinion of some that the *sins themselves* constitute the *matter* of this Sacrament of Penance!" That is, *sins* are the *signs* of an *invisible grace*! Does 2 Timothy, iv. 4, apply to the Church of Rome?—"And they will indeed turn away their hearing *from the truth*, but *will be turned unto fables*."

As an instance of the mode of reasoning used by the Church of Rome on this subject, the following argument is quoted from the Catechism of the Council of Trent, p. 257. Having stated that "*Penance is the channel through which the blood of Christ flows into the soul*," the Catechism proceeds:—

"That Penance is a Sacrament, the pastor will not find it difficult to establish; Baptism is a Sacrament, because it *washes away all, particularly original sin*. Penance also washes away *all sins of thought and deed committed after Baptism*; on the same principle, *therefore*, Penance is a Sacrament!"

Indeed "the pastor" can find no difficulty in drawing an unscriptural conclusion from unscriptural premises. It would be impossible for him to draw any other.

But according to the reasoning as above, "holy water" is a Sacrament too! For Liguori, in his "Instructions on the Commandments and Sacraments," printed by direction of the late Roman Catholic Archbishop, Dr. Murray (Dublin, James Duffy, 1850), says, in answer

to the question, "Are venial sins also remitted by the use of holy water?" that "the Church, by the blessing of the holy water, *obtains* for the faithful who use it, *acts of repentance and love*, by which *sins are cancelled!*"

As Alphonso Liguori generally in his works sustains his doctrines by examples, he mentions, in commendation of holy water as a "help to devotion," and aid against temptation in the hour of death, on the authority of Father Ferrario (p. 235), that "a monk of Cuni, at the hour of death, saw his chamber *full of devils*, but on sprinkling the ceiling with *holy water*, they immediately disappeared!" (Note I.)

Roman Catholics are required to believe thousands of such absurd fables as this, while they are prohibited from the exercise of the faculties God has given them, in the search and study of the Scriptures of truth.

With regard to the pretended Sacrament of Holy Order—

The Council of Florence declares that the *matter*, or *visible sign* of the order of priesthood is the *delivery* of a chalice with wine in it, and of a paten with bread upon it, into the hands of the person to be ordained.

Cardinal Bellarmine (*De Sacram. Ord.*, lib. i. c. 2) declares the *outward visible matter*, in this pretended Sacrament to be *the imposition of hands*.

Is it not plain that these authorities in the Church of Rome contradict each other?

If our Lord appointed Holy Order a Sacrament, would he not have as clearly and distinctly appointed the *matter* of *this* Sacrament as he appointed the matter in the two real Sacraments?

But if it is plain he did *not* appoint the *matter*, as it is evident he did not, from the contradictory opinions held by the Church of Rome on the subject, is it not plain that he did *not* appoint "Holy Order" a Sacrament?

If Jesus Christ did not appoint the five pretended Sacraments of the Church of Rome, is not that Church, then, unscriptural and anti-scriptural in imposing on her members the obligation to believe that these Sacraments are "necessary for the salvation of mankind, though not all for every one?"

SECOND POINT.—The Church of Rome, in this article of the creed, asserts that the Sacraments confer grace.

We read, Council of Trent (Sess. 7, Can. viii.) :—

"Whoever shall affirm that grace is not conferred by these Sacraments of the New Law, *by virtue of the act performed (ex opere operato)*, but that faith in

divine promise is all that is necessary to obtain grace, LET HIM BE ACCUSED."

This is directly opposed to the truth of the Scripture, which declares that in the divine promise to be all that is necessary to obtain grace.

First. Grace in the pardon of sin, as we find in Rom. iii. 24 :—

"Being justified freely by his grace, through the redemption that is in Christ Jesus."

Second. The grace of adoption. See John, i. 12 :—

"But as many as received him (Christ) he gave them power to be made the sons of God, to them that believe in his name."

See Galatians, iii. 26 :—

"For you are all the children of God by faith in Christ Jesus."

Third. The grace of the new birth. See 1 John, v. 1 :—

"Whosoever believeth that Jesus is the Christ, is born of God."

Fourth. The grace of the Holy Spirit. See Gal. iii. 13, 14 :—

"Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written : Cursed is every one that hangeth on a tree : that the blessing of Abraham might come on the Gentiles through Christ Jesus : that we may receive the promise of the Spirit by faith."

Fifth. The grace of righteousness. See Genesis, xv. 6 :—

"Abram believed God, and it was reputed to him unto justice (righteousness)."

Compare this with Romans, iv. 3, 23, 24 :—

"For what saith the Scripture : Abraham believed God, and it was reputed to him unto justice.' Now it is not written only for him, that it was reputed to him unto justice, but also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ our Lord from the dead."

See also Romans, iii. 21, 22 :—

"But now without the law the justice (or righteousness) of God is made manifest, being witnessed by the law and the prophets. Even the justice (or righteousness) of God, by faith in Jesus Christ, unto all and upon all them that believe in him."

Sixth. Grace to lead a holy life. Titus, ii. 11, 12 :—

"For the grace of God our Saviour hath appeared to all men. Instructing

us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world."

Seventh. Grace to persevere unto the end. Rom. v. 8, 9, 10 :—

"But God commendeth his charity (love) towards us: because when as we were sinners, according to the time, Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, shall we be saved by his life."

See also St. John, x. 28 :—

"And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand."

Hear also St. Paul, Philip. i. 6 :—

"Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Jesus Christ."

See also St. John, v. 24 :—

"Amen, amen, I say unto you, that he who heareth my word and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life."

Eighth. The grace of salvation. See Acts, xvi. 30, 31 :—

"And bringing them out, he said: Masters, what must I do, that I may be saved? But they said: Believe in the Lord Jesus, and thou shalt be saved and thy house."

See Ephes. ii. 8, 9 :—

"For by grace are you saved through faith, and that not of yourselves, for it is the gift of God. Not of works, that no man may glory."

See 1 Peter, i. 8, 9 :—

"Whom (Christ) having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified, receiving the end of your faith, even the salvation of your souls."

It is plain from the foregoing, that "faith in the divine promise" secures

First. The grace of the pardon of sin.

Second. The grace of adoption.

Third. The grace of the new birth.

Fourth. The grace of the Holy Spirit.

Fifth. The grace of righteousness.

xth. Grace to lead a holy life.

xvth. Grace to persevere unto the end.

xvith. The grace of salvation.

And if so, is not the Council of Trent unscriptural and anti-scriptural, pronouncing any one "accursed" who holds, and believes, what is clearly, and distinctly, taught in the Word of the living God?

Further, the Church of Rome, in this canon of the Council of Trent, fires her members to believe "that these Sacraments of the new law confer grace by virtue of the act performed (*ex opere operato*)."

This means, that *the mere act performed (opus operatum)* confers grace, then the grace must be conferred without any regard to the state of mind and heart of those who receive these pretended Sacraments; if so, even hypocrites must, necessarily, be partakers of the alleged grace of the Sacraments. But if repentance, and faith, which are the gifts of God, are necessary to the right receiving of the Sacraments, the *mere act performed (opus operatum)* does not confer grace.

How could the doctrine of the Church of Rome, on this subject, be reconciled with these explicit declarations of the Word of God?—

John, i. 6, 7:—

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

But if we walk in the light, as he also is in the light: we have fellowship with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness.

Cor. ii. 14:—

But the sensual man perceiveth not these things that are of the Spirit of God: for it is foolishness to him, and he cannot understand; because it is spiritually examined."

Cor. v. 7, 8:—

Purge out the old leaven, that you may be a new paste as you are unleavened. For Christ our pasch (passover) is sacrificed.

Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Cor. xiii. 5:—

Try your own selves if you be in the faith; prove ye yourselves. Know not your own selves, that Christ Jesus is in you, unless perhaps you be deceived."

THIRD POINT.—With regard to the third point, in the third article

of this creed, the Church of Rome requires her members to believe "three of these Sacraments, Baptism, Confirmation, and Order, can be reiterated without sacrilege."

As it has been shown that Confirmation and Order are not Sacraments at all, it is not necessary to say anything of their being reiterated or repeated.

But with regard to Baptism, which is a real Sacrament, is not the Church of Rome herself subject to this charge of "sacrilege," when her priests re-baptize Protestants, whom they call heretics, in violation of the fourth Canon of the Council of Trent, concerning Baptism? which says:—

"Whoever shall affirm that Baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, *with the intention* do what the Church does, is not true Baptism; LET HIM BE ACCURSED."

Is not the Church of Rome herein a witness against herself?

FOURTH POINT. — In the fourth point, in the third article of the creed, the Church of Rome calls upon her members to "receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid Sacraments."

Holy Scripture sets forth water as the *only* outward and visible matter to be used in Baptism. Hear St. Peter, Acts, x. 47:—

"Then Peter answered, 'Can any man forbid water, that these should be baptized, who have received the Holy Ghost as well as we?'"

See also Acts, viii. 35-38:—

"Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus."

"And as they went on their way, they came to a certain water, and the eunuch said, See, here is water, what doth hinder me from being baptized?"

"And Philip said, 'If thou believest with all thy heart thou mayest.' he answering, said, 'I believe that Jesus Christ is the son of God.'"

"And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptized him."

Is not the Church of Rome, then, unscriptural and anti-scriptural in enjoining the following superstitious additions to the apostolical practice?

First. The exorcism (driving the devil out) of the water!

Second. The exorcism of the salt!

Third. The exorcism of the infant by the priest, who blows in its face three times!

Fourth. The exorcism of salt again!

- h. Putting salt in the child's mouth !
- th. The exorcism of the devil !
- enth. The priest's touching with his own spittle the nose and ears of the infant !
- ghth. The priest's anointing the infant between the shoulders, and the breast, with the oil of catechumens !
- th. The lighted candle !
- the "Roman Catholic Ritual" on Baptism, pp. 13-36.

Can any one passage be adduced from the Word of God, to prove that such observances were ever enjoined, or ever practised, at baptism, according to its institution by Jesus Christ ?

With regard to the Lord's Supper, which is a real Sacrament, the Church of Rome is unscriptural and anti-scriptural, in departing from simplicity, the purity, and the object of its institution by Jesus Christ, must appear from the following proofs :—

- 1st. The priest says Mass in a tongue not understood by the people.
- 2nd. The priest utters what are called "the words of consecration" so that no one can hear him.
- 3rd. The priest himself puts the wafer into the mouth of the communicant.
- 4th. The priest alone drinks the wine.
- 5th. The priest lifts up the host to be worshipped.
- 6th. The priest prays for those who "sleep the sleep of peace."
- 7th. The priest celebrates Mass with his back to the people.
- 8th. The priest blesses incense in the name of Michael, the Archangel !
- 9th. The priest "solemnizes and commemorates, in the first place, the remembrance of the glorious Mary, ever Virgin."
- 10th. The priest says Mass fasting.
- 11th. The priest carries the Host in procession, to be worshipped for the worship which is due to God.
- 12th. The priest and the people sign themselves with the sign of the cross in three places.
- 13th. The priest mixes water with the wine !
- 14th. The priest signs the offering *five* times with the sign of the cross !
- 15th. The priest signs *the chalice* five times *with the Host*.
- 16th. The priest divides the Host *into three parts*.
- 17th. The priest signs the chalice *three* times with a *particle*

of the Host ! &c., &c. (see Dr. Doyle's "Christian Doctrine," pp. 134).

Eighteenth. The priest puts *a particle* of the Host into the chalice.

Are not the foregoing observances in direct violation, each and every, of the mode of the institution of this Sacrament, as ordained by Christ? See St. Matthew, xxvi. 26-29 :—

"And whilst they were at supper, Jesus took bread, and blessed, and brake, and gave to his disciples, and said : Take ye and eat : This is my body. And taking the chalice, He gave thanks : and gave to them, saying : Drink ye of this. For this is my blood of the New Testament which shall be shed for you unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new of the kingdom of my Father."

See also 1 Cor. xi. 23-25 :—

"The Lord Jesus, the same night in which he was betrayed, took bread, and gave thanks, brake, and said : Take ye and eat : this is my body which is delivered for you : this do for the commemoration of me."

"In like manner also the chalice, after He had supped, saying : This is the New Testament in my blood ; this do ye, as often as you shall drink of the commemoration of me."

The following passages are quoted by the Church of Rome, from Scripture, in support of the pretended "Sacrament of Penance."
iii. 2 :—

"And saying : *Do penance* (*μετανοείτε*), for the kingdom of heaven is at hand."

If the Church of Rome be correct in translating the original (*μετανοείτε*), by "Do penance," in the preceding text, why do we not use *the same word* translated "repent," when used by our Lord in speaking of the same subject as John the Baptist? See St. Mark, i. 15 :—

"And saying : The time is accomplished, and the kingdom of God is at hand : repent (*μετανοείτε*), and believe the Gospel."

Again, in Mark, i. 4, the Church of Rome translates the original word "penance" :—

"John was in the desert baptizing, and preaching the baptism of penance (*μετανοίαν*) unto remission of sins."

And yet, in Acts, v. 31, *the same word* is translated "repentance" :—

"Him hath God exalted with his right hand, to be prince and saviour, to give repentance (*μετανοίαν*) to Israel, and remission of sins."

Again, according to the doctrine of the Church of Rome, "pena-

doing penance," mean the *enduring of a penalty or punishment*, as a work of some kind, as a *satisfaction* for sin; whereas the "repentance," and "to repent" (*μετανοία* and *μετανοέω*), are in the Holy Scriptures, to express that *change of mind and heart*, is wrought by the Holy Spirit, and is the gift of God. See Acts, :—

Having heard these things, they held their peace, and glorified God, saying: Men hath also to the Gentiles *given repentance* (*μετανοίαν*) *unto life*."

Further, the Church of Rome connects, with the pretended Sacrament of Penance, her doctrine of "Auricular Confession," and "Priestly Absolution."

The Council of Lateran decrees on the subject of the former :—

That every man and woman, after they come to years of discretion, should publicly confess their sins to their own priest, at least once a-year, and endeavour faithfully to perform the penance enjoined on them; and after this they should come to the sacrament at least at Easter, unless the priest for some reasonable cause, judge it fit for them to abstain for a time; and whosoever does not perform this, is to be excommunicated from the Church; and if he die, he is not to be allowed Christian burial."

The Council of Trent, Canon 6, also decrees as follows :—

Whosoever shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm that the practice of publicly confessing to a priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; LET HIM BE ACCURSED."

It is almost needless to say, that the preceding statement is totally false. It resembles all such assertions of the Church of Rome, in which she relies upon the ignorance of those whom she blinds. The public confession of penitent was changed into private, under Leo I., in the fifth century, and "auricular confession," in secret, to a priest, was not sanctioned under Innocent III. in the thirteenth century. (Spanham, Eccles. Hist. sec. v. and xiii.)

How far it is possible, even upon the showing of the Church of Rome herself, to make a "good confession," may be seen from Dr. Butler's Catechism, p. 56 :—

"Q. Which is the best method to make a good confession ?

"A. First. We must beg of God the grace to make a good confession. Secondly. We must *carefully examine* ourselves on the *Ten Commandments of God*, and the *Six Commandments of his Church*," &c., &c.

Now, in Dr. Butler's Catechism, the first and second commandments are:—

- “First. I am the Lord thy God, thou shalt have no other god but me.
“Second. Thou shalt not take the name of God in vain.”

But, in Exodus, xx. 4–6, the commandment is to be found, which Butler *has left out*! and yet, he states it as essential to a “good confession,” “CAREFULLY to examine ourselves on the TEN Commandments of God!”

In support of “auricular confession,” the Church of Rome quotes following passages from the Word of God:—

Numbers, v. 6, 7; which compare with Leviticus, v. 5, 6; from which it is plain, that what is there spoken of is public confession to the Lord and not private confession to a priest.

The same is the case with regard to Matthew, iii. 6, and Acts, 18, also quoted by the Church of Rome, in support of her doctrine “auricular confession,” which they directly disprove.

The text, James, v. 16, is also alleged in support of this doctrine of the Church of Rome:—

“Confess therefore your sins *one to another* (ἀλλήλοις), and pray one for another, that you may be saved (ιαθῆτε, healed).”

This is no argument for “auricular confession” to a priest. It is in the same direction, plainly and clearly, for the mutual acknowledgment of mutual offences—“confess your sins *one to another*”—and for mutual prayer—“pray one for another”—which “prayer of faith” the Lord would “hear,” and raise the “sick man” up (vss. 14, 15), and “the sick man should be forgiven,” which God had visited with this affliction.” Compare 1 Cor. xi. 30, 32; 1 John, v. 16.

On the subject of “priestly absolution,” the Council of Trent, Canons 9 and 10, decrees as follows:—

“Whoever shall affirm that the priest's sacramental absolution is not a *judicial* act, but only a ministry to declare and pronounce that the sins of the penitent confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest; LET HIM BE ACCURSED.

“Whoever shall affirm that priests living in mortal sin have not the power of binding or loosing, or that priests are not the only ministers of absolution, &c.; LET HIM BE ACCURSED.”

the same effect we read in "The Catechism of the Council of Trent," p. 260 :—

"the minister of God who sits in the tribunal of penance, as his legitimate vicar (the penitent) venerates the form and person of our Lord Jesus Christ ; for the administration of this, as in that of the other sacraments, the priest represents the character and discharges the functions of Jesus Christ."

Compare, in passing, the preceding with the declaration of the Council of Trent, c. 6 :—

"The Council further teaches, that priests who are *living in mortal sin* exercise the function of forgiving sins, as ministers of Christ, by the power of the Holy Spirit, conferred upon them in ordination ; and that those who contend, *wicked priests have not this power, hold very erroneous sentiments.*"

Does then a priest, "living in mortal sin," a "wicked priest," represent the character of Jesus Christ, "who did no sin, neither was guile found in his mouth" (1 Pet. ii. 22), who was "holy, innocent, undefiled, separated from sinners" (Heb. vii. 26)? And this, while the same priest "living in mortal sin," "a wicked priest," is usurping the office and authority of God himself—a sinner, as God, forgiving

for her doctrine of "priestly absolution," the Church of Rome cites the following passages from the Word of God. Matthew, xvi.

—
 "And I will give to thee (Peter) the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

This is no argument for "priestly absolution ;" for this text does not afford the least intimation that such power was bestowed upon St. Peter by our Lord.

Jesus said to the Apostle, "I will give to thee the keys of the kingdom of heaven."

The "kingdom of heaven" is used in the New Testament, in most of the passages where it occurs, to express the Gospel dispensation, Matt. iii. 2 ; iv. 17 ; x. 7, &c., &c. ; also Matt. xxiii. 13 :—

"But woe to you Scribes and Pharisees, hypocrites : because *you shut the kingdom of heaven against men, for you yourselves do not enter in ; and those that would go in, you suffer not to enter.*"

Compare Luke, xi. 52 :—

"Woe to you lawyers, for *you have taken away the key of knowledge : you yourselves have not entered in, and those that were entering in you have hindered.*"

The "keys of the kingdom of heaven," which Jesus says he will give to Peter, mean no more, than that Peter should throw open the Gospel dispensation to the Jews themselves (see Acts, ii. 14, 41), also to those who had been hitherto shut out from any share in spiritual blessings, previously confined to the Jews.

Accordingly, in the tenth chapter of the Acts of the Apostles we find the great truth, that "the Gentiles should be fellow-heirs and of the same body, and co-partners of his (God's) promise in Christ Jesus by the Gospel" (Ephes. iii. 6), revealed to St. Peter by a vision in which he saw "heaven opened," and "a vessel" let down, containing symbolic representations of the Gentile world, which, having been formed by God that he was no longer to regard as "common or unclean," the vessel was, in proof of this, taken up into heaven again.

This vision had immediate reference to the admission of Cornelius and the first fruits of the Gentiles, into the Church of Christ (verses 17-28).

"In very deed, I perceive," says the Apostle, in vv. 34, 35, &c., "that God is not a respecter of persons, but in every nation, he that feareth him, and worketh justice, is acceptable to him," &c., &c.

Further (verses 44-48):—

"While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these should be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ."

Further (Acts, xi. 1, &c.), when Peter returned to Jerusalem, and when "they of the circumcision" contended with him "for going in to men uncircumcised, and eating with them," the Apostle rehearses the vision, and his fulfilment of God's direction by it, and closes his explanation thus (vv. 15-18):—

"And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. And I remembered the word of the Lord, how that he said: John indeed baptized with water, but you shall be baptized with the Holy Ghost. If, then, God gave them the same grace, as to us also who have believed in the Lord Jesus Christ, who was I that could withstand God? Having heard these things, they held their peace, and glorified God, saying: God hath also to the Gentiles given repentance unto life."

It is to the fact of the preceding narrative, as well as to the suc-

their own preaching amongst the Gentiles, that Paul and Barnabas made, in Acts, xiv. 26 :—

“And when they were come, and had assembled the church, they related at great things God had done with them, and how he *had opened the door of life to the Gentiles.*”

This is the sense in which our Lord's declaration to the Apostle Peter, “I will give unto thee the keys of the kingdom of heaven,” is to be understood, and the words can bear, or convey no other.

With regard to our Lord's declaration to Peter, “and *whatsoever*” (evidently referring to *things*, not to *persons*) “thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven;” it has no more to do with the doctrine of “priestly absolution” than the preceding part of the verse.

For, “to bind” and “to loose” were terms with which the Jews were familiar, as signifying “to forbid,” and “to permit;” “to refuse,” and “to grant;” “to declare unlawful” or “lawful.” They held also that everything that was done upon earth, by the order and direction of God, was sanctioned and confirmed in heaven.

Jesus Christ in this passage makes no allusion to sins, or the forgiveness of sins; but he declares, that *whatsoever rules or regulations* the apostle, or the apostles, and the disciples generally (Matt. xviii. 1, 19), should be directed to make in the way of *forbidding*, or *permitting*, the Christian Church, should have the approval, sanction, and confirmation of God.

It had been held, for instance, before the Gospel dispensation, that it was “abominable for a man that is a Jew to keep company, or to come unto one of another nation” (Acts, x. 28); but thenceforward, not only was the restriction removed, but an express command given by Jesus Christ, that the Gospel should be preached to the Gentiles, “to all nations, to take out of them a people for his name” (Acts, xv. 14). Again, in Acts, xv. 5–29, we find Peter, and the rest of the Apostles, with the elders, and the whole Church, *forbidding* that the believing Gentiles should be required to submit to circumcision, and loosing them from it as a “yoke,” burdensome to bear, and as opposed to the doctrine of salvation “through the grace of the Lord Jesus Christ.” Compare Gal. iv. 9, 10; v. 1, 2; Coloss. ii. 8, 16, 20, 22.

And again, in Acts, xxi. 19–26, we find that the Church in Jerusalem permitted, or allowed the rite of purification to Paul and four other brethren, in order to avoid, if possible, needless offence to the believing Jews.

Neither is there any argument in support of the Romish doctrine "priestly absolution," in Matt. xviii. 18 :—

"Amen, I say to you, *whatsoever* you shall bind upon earth, shall be bound also in heaven ; and *whatsoever* you shall loose upon earth, shall be loosed also in heaven."

For these words are addressed to the disciples generally (verse 15) and in immediate connexion with the verses preceding 15-17, and are no more than an assurance to the disciples generally, that whatever rules and regulations they should make, according to the direction of Jesus, for the welfare and character of the Christian Church, should have the approval and sanction of God. Compare Romans, xvi. 17 ; Cor. v. 9 ; 2 Thess. iii. 6, 14.

The last passage alleged by the Church of Rome, from the Holy Scriptures, in support of her doctrine of "priestly absolution," is John xx. 23 :—

"Whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained."

There is nothing in this passage to favour the unscriptural and antichristian doctrine of "priestly absolution." It is, in the first place, immediately connected with the words of our Lord in the verse preceding—"Receive ye the Holy Ghost ;" and it means no more than that the Apostles, as inspired by the Holy Ghost, should be enabled to declare and pronounce in what cases sins were remitted or retained by God, "to whom only it belongeth to forgive sins." See Acts, iii. 2 v. 1, 11, 13, 31 ; viii. 18-23 ; xviii. 51.

Not one single passage can be quoted from the Word of God to prove that the Apostles understood our Lord to have bestowed on them the power of forgiving sins ; and on no one occasion is it recorded of any one of them, that he took on him the authority to forgive sins, when none can forgive but God only.

Hear the Psalmist ; (Psalm xxxi. 5) :—

"I have acknowledged my sin to thee, and my injustice I have not concealed. I said, I will confess against myself my injustice to the Lord, and thou hast forgiven the wickedness of my sin."

It is quite plain, that the privilege conferred by Jesus Christ on the Apostles, was to preach "the Gospel with the Holy Ghost sent down from heaven," and to "confirm their word with signs following."

They, therefore, preached everywhere repentance and faith, in the name of Jesus Christ, and declared and pronounced that God would

remember the sins and iniquities no more" of any who came to him, Jesus Christ.

How utterly and fearfully opposed, then, to God's revealed truth, is the Romish doctrine of "priestly absolution"? And is it not in the very spirit of Antichrist, that any Romish priest presumes to take upon him to remit or retain sins; or to prescribe, to a penitent, in the confessional, the amount of "penance" by which man or woman, by works, or by sufferings, of their own, can make satisfaction for their sins committed against God. (*Note J.*)

If this monstrous doctrine were true, it should be also true that a Romish priest, having power "to retain sins," should be able to damn the souls of men, as well as to save them!

In order to prove that "Matrimony" is "a Sacrament," the Church of Rome quotes from the Word of God, Ephes. v. 32 :—

"This is a great *Sacrament* (*μυστήριον*); but I speak in Christ and in the Church."

In the *twenty-six* other passages, besides the above, where the word is rendered *Sacrament* (*μυστήριον*) occurs in the New Testament, whether in the singular and plural number, the same word is translated in the Douay Bible, "mystery," and "mysteries," which is the true sense of the word; and therefore the wilful mistranslation, in the verse quoted above, is no proof that "matrimony" is a "sacrament." The reason why the Apostle applied the word, "mystery," to "marriage," in this passage (see the context), is, because the union and mutual affection of man and wife mutually shadow forth the union and affection between Christ and his Church.

If matrimony were a Sacrament, and that as such it "conferred grace," why is celibacy enjoined by the Church of Rome upon her clergy, monks, nuns, &c.? Is not this doctrine utterly opposed to the Word of God?

See 1 Tim. iii. 2-5, 12 :—

It becometh therefore a bishop to be blameless, the husband of one wife," &c.
Let deacons be the husbands of one wife," &c.

See also Titus, i. 5-7; Hebrews, xiii. 4; 1 Cor. vii. 2, 28.

In support of her doctrine of "the celibacy of the clergy," &c., the Church of Rome quotes from the Word of God, 1 Cor. vii. 32, 33 :—

But I would have you to be without solicitude. He that is without a wife, solicitous for the things that belong to the Lord, how he may please God.

"But he that is with a wife, is solicitous for the things of the world, how may please his wife: and he is divided."

This is no proof for the Romish doctrine of "the celibacy of clergy," &c., as St. Paul is, in this portion of the Word of God, dressing the Corinthian Christians generally, and not the clergy only, and because of the then "present necessity" (verse 26), and the "tribulations" (verse 28) to which in those times of cruel persecution Christians were exposed, the greatness of their danger, and uncertainty of life, Paul recommended the unmarried to remain so; but at the same time he says, verse 28:—"If thou take a wife THOU HAST NOT SINNED, and if a virgin marry SHE HATH NOT SINNED."

"Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawfully for them, as for all other Christian men, to marry at their own discretion, if they shall judge the same to serve better to godliness."—*Thirty-second Article of the United Church of England and Ireland.* (Note K.)

In support of her pretended Sacrament of "Extreme Unction," the Church of Rome quotes St. James, v. 14, 15:—

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

It must be observed, in the first place, here, that in order to countenance "Confession," and "Absolution," with "Extreme Unction," and make all depend on the priest, we have in the Douay Bible, as quoted above, the same word (*πρεσβυτερους*) translated "priests," which is translated "ancients," through the Gospels and Acts, and in some of the Epistles, and in the Apocalypse. In 1 Timothy, v., the same word (*πρεσβυτερω*) is rendered "an ancient man" in the first verse, and in the 17th and 19th verses of the same chapter it is rendered "priest" and "priest."

But the passage quoted gives no support to the pretended Sacrament of Extreme Unction. The Apostle is speaking of the miraculous cure of a sickness caused by sin (see p. 30, and the texts referred to), and of the efficacy of "the prayer of faith," of which the "anointing with oil in the name of the Lord" was a sign, or seal, and in virtue of which prayer, as the "continual prayer of a just man availeth much" (verses 16–18), the sick man was *healed*, and *raised up*, restored to health and strength.

It is evident that there is no sanction here for the doctrine and practice of "Extreme Unction," as held and taught by the Church of Ro-

for the idle and superstitious ceremonies she observes in its administration, which is confined to those who are past all hope of bodily recovery, and whose souls are not rescued, after all, by this so-called sacrament, from the fires and torments of purgatory ! (Note L.)

The distinction between the two real Sacraments of Christ, and the pretended Sacraments of the Church of Rome is clearly and scripturally set forth in the Twenty-fifth Article of the United Church of England and Ireland as follows :—

“ There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

“ Those five commonly called Sacraments, that is to say, Confirmation, Penance, Order, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures ; but they have not like nature of Sacraments with Baptism and the Lord's Supper, in that they have not any visible sign or ceremony ordained of God.”—*Part of the Twenty-fifth Article of Religion.*

ARTICLE IV.

THE Fourth Article of the Creed is as follows :—

“ I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.”

There is no distinct definition of original sin, or precise declaration what it is, in the Decrees of the Council of Trent. Reference must be made, therefore, to the formularies of the Church of Rome.

Dr. Doyle, in his “ Abridgment of Christian Doctrine,” p. 112, defines original sin as follows :—

“ Q. What is original sin ?

“ A. It is a privation of original justice, which we inherit from our first parent, Adam, being all, by course of nature, conceived and born in that privation, or in original sin.

“ Q. What are the effects of original sin ?

“ A. Concupiscence, ignorance, evil inclination, proneness to sin, sickness, and death.”

See also Dr. Butler's “ General Catechism ” (pages 24, 25) :—

“ Q. How do you call the sin of our first parents ?

“ A. Original sin.

“ Q. What is original sin ?

“ A. The sin we inherit from our first parents, and in which we are conceived and born ‘ *children of wrath*. ’ ” — Ephes. ii. 3.

“ Q. Why is it called original sin ?

“ A. Because it is transmitted to us from our first parents, and we come into the world infected with it, and because it is the origin and source of every evil and misery to us.” — Rom. v. 12.

“ Q. What other particular effects followed from the sin of our first parents

“ A. Our whole nature was corrupted by it ; it darkened our understanding, weakened our will, and left in us a strong inclination to evil.”

See also Dr. Butler’s “ Catechism for Children,” p. 15 :—

“ Q. What other punishments did God inflict on our first parents ?

“ A. He deprived them of all right in heaven and several other blessings they enjoyed.”

The Church of Rome teaches that original sin, as defined in her foregoing authorities, and the effects of original sin, as reckoned up therein, are taken away by baptism.

See Dr. Doyle’s “ Abridgment of Christian Doctrine,” p. 112 :—

“ Q. How is original sin taken away ?

“ A. By holy baptism.”

See also the Council of Trent, Sess. 5, Can. 5 :—

“ Whosoever shall deny, that the guilt of original sin is remitted by the grace of our Lord Jesus, bestowed in baptism ; or shall affirm, that that wherein sin truly and properly consists is not wholly rooted up, but is only cut down, or not imputed ; LET HIM BE ACCURSED.”

If this were true, no baptized person could possibly be lost. For in every case in which “ the guilt of sin is remitted,” a man is just before God. See Romans, iv. 6–8 :—

“ As David also termeth the blessedness of a man to whom God reputeth justice (righteousness) without works.

“ Blessed are they whose iniquities are forgiven, and whose sins are covered.

“ Blessed is the man to whom the Lord hath not imputed sin.”

Again, in every case in which “ that wherein sin truly and properly consists, is wholly rooted up,” a man is holy before God. See Romans vi. 22, 23 :—

“ But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

“ For the wages of sin is death, but the grace of God is life everlasting, in Christ Jesus our Lord.”

Whosoever is thus counted just (justified) shall be glorified. See Romans, viii. 30 :—

‘And whom he predestinated, them He also called. And whom He called, in him he also justified. And whom He justified, them he also glorified.’

Whosoever is thus sanctified before God shall never perish. See 1 Thess. v. 23, 24 :—

‘And may the God of peace himself sanctify you in all things : that your whole spirit, and soul, and body may be preserved blameless in the coming of our Lord Jesus Christ.

‘He is faithful, who hath called you : who also will do it.’

But if, as the Church of Rome teaches, “the guilt of original sin is remitted in baptism,” that is, if every baptized person is justified ; and that wherein sin truly and properly consists is rooted up in baptism, that is, if every baptized person is also sanctified, must not then every baptized person be saved ?

But does not the Church of Rome admit, that a baptized person may commit mortal sin ?

See Dr. Doyle’s “Abridgment of Christian Doctrine,” pp. 113, 114 :—

“Q. What is mortal sin ?

“A. Any great offence against the law of God ; and is so called, because it kills the soul, and robs it of the spiritual life of grace.

“Q. Whither go such as die in mortal sin ?

“A. To hell for all eternity, as you have heard in the creed.”

Is it not plain, then, that the efficacy or virtue which the Church of Rome claims for baptism has no foundation in truth ?

Equally opposed to the express declaration of the Word of God, and in express defiance of the Divine authority on the subject, is the following Canon of the Council of Trent :—

“The holy Council declares that the Catholic Church hath never understood at this concupiscence, *which the Apostle sometimes calls sin*, is so called sin, as if there were truly and properly sin in the regenerate, but because *it is of sin*, and *inclines to sin*. Whoever thinks differently, LET HIM BE ACCUSED.”

See Ecclesiastes, vii. 21 :—

“For there is no just man upon earth, that doeth good, and sinneth not.”

See Romans, vii. 18–25 :—

“For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me, but to accomplish that which is good, I find not.

“For the good which I will, I do not ; but the evil which I will not, that I do.

"Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that when I have a will to do good, evil is present with me.

"For I am delighted with the law of God, according to the inward man.

"But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

"Unhappy man that I am, who shall deliver me from the body of this death?

"The grace of God by Jesus Christ our Lord. Therefore I myself, with my mind, serve the law of God; but, with the flesh, the law of sin."

See James, iii. 2 :—

"For in many things we all offend."

See Galatians, v. 17 :—

"For the flesh lusteth against the spirit: and the spirit against the flesh; these are contrary one to another: so that you do not the things that you would."

See 1 John, i. 8-10 :—

"If we say that we have no sin; we deceive ourselves, and the truth is not in us.

"If we confess our sins; he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

"If we say that we have not sinned; we make him a liar, and his word is not in us."

See Romans, viii. 6, 7 :—

"For the wisdom of the flesh (*φρόνημα τῆς σαρκός*, the minding, the relishing, the affecting, the setting the affections on the things of the flesh) is death; but the wisdom of the spirit (*φρόνημα τοῦ πνεύματος*) is life and peace.

"Because the wisdom of the flesh (*φρόνημα τῆς σαρκός*) is an enemy to God, it is not subject to the law of God, neither can it be."

In perfect accordance with the Word of God, as is plain from the preceding passages, the Ninth Article of the United Church of England and Ireland states as follows :—

"Original sin standeth not in the following of *Adam* (as the *Pelagians* vainly talk); but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit: and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek *φρόνημα τῆς σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

it not only does the Church of Rome, in this instance, contradict Word of God, but, as in numerous other instances, she directly contradicts herself, and admits that “concupiscence” is *a mortal sin, of fence*, in the following Canon of the Council of Trent :—

Whosoever shall affirm that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess *every mortal sin* which occurs to the memory after due and diligent premeditation—*including secret offences, and those which have been committed against the two precepts of the decalogue*, and those circumstances which change the species of the sin; but that such confession is only useful for the instruction and consolation of the penitent, and was formerly observed merely as a canonical satisfaction imposed upon him; or shall affirm that those who labour to confess all sins, wish to leave nothing to be pardoned by the divine mercy; or finally, that it is not lawful to confess venial sins, &c., &c., LET HIM BE ACCURSED.” (the M.)

an express contradiction to the truth spoken by the Virgin Mary herself (Luke, i. 47), “My spirit hath rejoiced in God MY SAVIOUR;” the Council of Trent, to the end of the decree “On Original Sin,” adds the subjoined note :—

“This sacred Synod, however, declares, that it is not its intention to commend the blessed and immaculate Virgin Mary, the mother of God, in this decree, when it speaks of original sin, but that the constitutions of Pope Sixtus IV., of happy memory, are to be observed under the penalties contained therein, which it renews.”

The constitutions of Sixtus IV., above referred to, forbid the doctrine of the “immaculate conception” of the Virgin Mary to be considered heresy; and this it was proposed that the Council of Trent should renew. But we learn from Dupin, the Roman Catholic historian (Eccl. Hist. Cent. xvi., lib. 3, c. 2), that the issue of the Council’s declaration was as follows :—

When this decree was read, Cardinal Del Monte demanded of the fathers whether they approved of it. They answered, that they did approve of all the points concerning original sin, BUT AS TO THE ARTICLE IN WHICH THE CONCEPTION OF THE VIRGIN IS EXCEPTED, THEY WERE DIVIDED.”

That the question has never been decided since, is sufficiently plain from a placard posted on the walls and chapel doors of this city (Dublin), in September, 1849, in which it was stated that the “instructions would comprise a theological examination—1st. Of the *question* of the immaculate conception!” a subject on which the placard proceeds to invite the united prayers of the faithful, that the Pope, who was then at Gaeta, having been driven, in fear of his life, from Rome by his own subjects, might be enabled to come to a satisfactory conclusion on the subject? (Note N.)

But the Church of Rome requires her members also to receive embrace all and every one of the things defined and declared in Council of Trent, concerning "justification."

The Church of Rome declares in Canon 9, Session 6, Council of Trent, as follows :—

"Whosoever shall affirm, that the ungodly is justified by faith only, so it is to be understood, that nothing else is required to co-operate therewith in order to obtain justification; and that it is on no account necessary that he should prepare and dispose himself by the effort of his own will; LET HIM BE ACCURSED."

See also Canon 11 :—

"Whosoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or by the remission of sin, to the exclusion of good works and charity which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God; LET HIM BE ACCURSED."

See also Canon 12 :—

"Whosoever shall affirm, that justifying faith is nothing else than confidence in the Divine mercy, by which sins are forgiven for Christ's sake; or, that, that confidence only by which we are justified; LET HIM BE ACCURSED."

See also Canon 20 :—

"Whosoever shall affirm, that a justified man, how perfect soever, is bound to keep the commandments of God, and the Church, but only to believe as if the Gospel were a naked and absolute promise of eternal life, without condition of keeping the commandments; LET HIM BE ACCURSED."

Is not the teaching of the Church of Rome, on this point, in direct opposition to the Word of God?

Hear what St. Paul says, Romans, v. 1, 2 :—

"Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ.

"By whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God."

See also Galatians, ii. 16 :—

"But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ: we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified."

also Romans, iv. 5 :—

“to him that worketh not, yet believeth in Him that justifieth the un-
his faith is reputed to justice according to the purpose of the grace of God.”

Genesis, viii. 21 :—

“the imagination and thought of man's heart are prone to evil from his

Jeremiah, xvii. 9 :—

“the heart is perverse above all things, and unsearchable; who can know it?”

“the testimony of Jesus Christ, Matt. xv. 18-20 :—

“all the things which proceed out of the mouth, come forth from the heart,
those things defile a man. For from the heart come forth evil thoughts,
murders, adulteries, fornications, thefts, false testimonies, blasphemies. These
are the things that defile a man.”

“the testimony of St. Paul, Romans, vii. 18 :—

“for I know that there dwelleth not in me, that is to say, in my flesh, that
is good. For to will, is present with me, but to accomplish that which is
I find not.”

“it is plain from this, that nothing else is required to co-operate with
faith in order to obtain justification.

“the testimony of Romans, iii. 27 :—

“Where is then thy boasting? It is excluded. By what law? Of works?
No, but by the law of faith. For we account a man to be justified by faith,
not by the works of the law.”

“that the Church of Rome also teaches, that it is necessary that a man
“should” prepare and dispose himself to obtain justification by the
“will” of his own will.

“this is also in direct opposition to the Word of God.

“the testimony of St. Paul. See Acts, xiii. 38, 39 :—

“let it be known, therefore, to you, men, brethren, that through Him (Jesus
Christ) forgiveness of sins is preached to you; and from all the things, from
which you could not be justified by the law of Moses. In him every one that
believeth is justified.”

“the testimony of Romans, iii. 24 :—

“being justified freely by His grace, through the redemption that is in Christ

See Romans, iii. 11 :—

"There is none that understandeth, there is none that seeketh after God."

Also Romans, viii. 7, 8 :—

"Because the wisdom of the flesh is an enemy to God, for it is not subject to the law of God, neither can it be. And they who are in the flesh, cannot please God."

See also St. John, vi. 43, 44, 45, 66 :—

"Jesus therefore answered and said to them : Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him, I will raise him up in the last day. It is written in the prophets : And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me." "And he said : Therefore did I say to you, that no man can come to me, unless it be given him by my Father."

See also St. James, i. 18 :—

"For of his own will hath he begotten us by the word of truth, that the world might be some beginning of his creature."

See also Romans, ix. 16 :—

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

See also Jeremiah, xiii. 23 :—

"If the Ethiopian can change his skin, or the leopard his spots, you may do well, when you have learned evil."

See also Coloss. ii. 13 :—

"And you, when you were dead in your sins, and the uncircumcision of your flesh, HE hath quickened together with him (Jesus) forgiving you all offences."

Is not the sum of the foregoing passages of the Word of God, showing, as they do, that man has not in, or of himself, the will or power to turn to God, contained in our Lord's own declaration, John, xv.

"WITHOUT ME YOU CAN DO NOTHING" ?

Does not the Church of Rome, then, in the Canons of the Council of Trent, renounce the truth of God ?

Does not the Church of Rome hereby hold and enforce what is true and fatal ?

Is not the Church of Rome guilty of pronouncing a curse upon Lord Jesus Christ himself, and upon his inspired Apostles, when she says, "Let him be accursed" who receives and believes the doctrine which they plainly, clearly, and distinctly taught ? For those doctrines must needs be "accursed," and the authors of them, when they are held, be held "accursed" who receive and believe them !

the scriptural statement of the United Church of England and on this subject, in her Tenth Article :—

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, calling upon God: Wherefore we have no power to do good works pleasing and acceptable to God, without the grace of God by Christ preventing that we may have a good will, and working with us, when we have that will."

In order to support her doctrine, that faith only does not justify, and good works must accompany faith, "to obtain justification," the Church of England quotes from the Word of God the following passage, St. James, chapter 2, verse 14 :—

"What shall it profit, my brethren, if a man say (λεγει) he hath faith, but hath not works? Shall faith be able to save him?"

It is plain, even from this single verse, that the Apostle is not speaking of one who *has* faith, but of one who *says* he has faith, and who does not prove that he has it, by showing the fruits that invariably flow from it.

But let the whole passage be considered from vv. 14–26.

In the first place, let it be premised, that there can be no contradiction inferred, or established, between the doctrines of the Apostle Paul, and the Apostle James, from the passage under consideration, inasmuch as St. Paul's purpose, in his epistles to the Romans and Galatians, is to prove to the unconverted sinner that he could not be justified by the works of the law, moral or ceremonial. St. James's purpose here is, to show that a *professing* believer cannot be *truly* so, without evidence of his faith.

It is plain, then, that St. Paul and St. James address a different class of persons, and on different subjects, and with a different object in view ;

St. Paul teaching that a man is justified by faith ; and St. James teaching, that a man *saying* he has faith is not justified by his asserting it without proof, or by showing that it was nothing but mere assertion.

In verses 15, 16, St. James puts the case of an appeal made by the weak or the hungry, to one who would take credit to himself for kindness or compassion, and who, nevertheless, by rejecting the appeal, could prove that he had not the sympathies he *said* he had. "So shall the faith (v. 17), also, if it have not works ;" — if, when proof is required, no proof be given that it is a reality, exercising an influence, producing an effect, and bringing forth fruit as the necessity and occasion may demand, — it is "dead in itself," — it is a thing of words ; it is upon the tongue, but it is not in the heart.

But the Apostle is speaking in the eighth verse,—and the what precedes verse 14, in this chapter, must be taken into account in connexion with the passage under consideration, — of that “which is “the fulfilling of the royal law,” according to the Scripture “Thou shalt love thy neighbour as thyself.” And in verse 15 it supposes a true believer, addressing one who boasted that he had faith, of the Gospel, and yet insisted that no evidence should be required of its reality, for if so, that a man should be thus seeking justification on the ground of his works; “Some man will say, ‘Thou hast faith, and I have works.’” — Well, “show me thy faith with thy works;” — prove that you have the faith of the Gospel, by merely saying that you have it, *without* giving any sign that it is the saving, justifying faith in Jesus, which “worketh by love,” to God and man; and “I will show thee, by works, my faith;” — by its effects, and by its influence, I will prove that I do not merely *say* that I have faith, but by its fruits you shall know that I truly have the faith which I profess.

To believe in the existence of God (v. 19), or of the Lord Jesus Christ, is not the faith of the Gospel, for devils also have *this* faith, but they tremble at the judgment to which they know they are reserved by God. Whereas the perfect love of God, which all have who are children by faith in Christ Jesus, and which comes from faith, “casteth out fear, for fear hath torment.”

It is a “vain” thought (v. 20), then, to suppose, that that living faith, which bears no proof of its existence before God or man, or our consciences; such a faith is “dead.”

When “God did tempt Abraham” (vv. 21, 23), and commanded him to offer up Isaac, — in whom Abraham had hoped all God’s precious promises should be fulfilled, — Abraham proved that he did not merely “say” that he had faith, but truly believing that God was able to raise up his son again, he gave evidence of his faith by not hesitating to comply with God’s command; but his trust, and his proof that he trusted; his faith and its fruits went together; his faith was fulfilled and accomplished, “perfected,” in the indisputable testimony which Abraham gave to it before God, and thus the Scripture was fulfilled, “Abraham believed God;” — did not merely *say* that he believed him; — but true and lively faith “was reputed to him to justice, and he was called the friend of God.”

From whence it is plain that a man is justified by a lively faith working by love, and not by a professed faith only.

Such was the case with Rahab’s faith (v. 25). If she had *said* she believed the messengers, and given no proof that she did so, she would not have saved herself and her father’s house from the general destruction.

f Jericho. But she "received the messengers, and sent them out
er way," and thus testified the reality of her conviction.

e Apostle's conclusion, then, is (verse 26), that as the body with-
he spirit is dead, so a merely professed faith — the appearance
out the reality, the name of life without the mainspring of vitality—
ad also. (See Apocalypse, iii. 1.)

ere is no support, then, plainly, from this passage, for the con-
ction the Church of Rome gives in her doctrine to the Word of
that "faith alone doth not justify," no more than there is any
adiction to each other in the inspired testimonies of the Apostles
and James. St. Paul holding and teaching that the works of the
an NEVER be joined with faith in the justification and acceptance of
inner before God; and St. James holding and teaching that faith and
uits can NEVER be separated in the life of the believer in Jesus Christ.

St. James" (writes Dr. O'Brien, Bishop of Ossory, Sermon vi. p. 156,
invaluable 'Sermons on the Nature and Effects of Faith') "addresses
elf to the conviction of the errors he was condemning in the practical
which is so common in the Bible, not by laying down formally the exact
line on the subject, but by instances, showing the true nature of justifying
and the true nature of justification by faith, so far as it was necessary
correct the gross error he was combating upon the subject; and he uses
ghout, as is common in the Bible, the language of those whose errors he
nned, calls the principle which they called 'faith' by the same name,
adopts, too, their language concerning justification by faith, without a
al exposure of their misuse of terms. Read all that he says, remarking,
ially, that he employs throughout the language of those whose errors
seeking to remove, using *faith* to express *their* notion of it — not the
one; and in the same way, suffering *justification by faith* to stand for their
view of it. Read what he says, remarking this, and you will see that it
othing which you might not expect to hear from St. Paul under the same
instances."

It is impossible to allude to the work from which the preceding extract is
en, without expressing a desire, for the sake of our Church and our coun-
that a new edition might be published, the volume being now out of print, and
oy rarely to be met with; and yet there never was a work which met with
general acceptance and approval, or to which, as a human composition,
Church owed a greater debt.]

Truly and beautifully is the scriptural doctrine on this all-important
ect acknowledged and proclaimed in the Eleventh and Twelfth Arti-
of the United Church of England and Ireland:—

XI. We are accounted righteous before God, only for the merit of our Lord
Saviour Jesus Christ, by Faith, and not for our own works or deservings.
Therefore, that we are justified by Faith only, is a most wholesome doctrine,
very full of comfort, as more largely is expressed in the Homily of Justi-
tion.

II. Albeit that good works, which are the fruits of Faith, and follow after
ification, cannot put away our sins, and endure the severity of God's judg-

ment ; yet are they pleasing and acceptable to God in Christ, and do spring necessarily of a true and lively faith : insomuch that by them a lively Faith be as evidently known as a tree discerned by the fruit."

ARTICLE V.

THE Fifth Article is as follows :—

"I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead ; and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ ; that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the Catholic Church calls transubstantiation. I also confess that in either kind alone, Christ is received whole and entire, and a true Sacrament."

In this article there are four points :—

First. That in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

Second. That in the most holy Sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.

Third. That there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the Catholic Church calls transubstantiation.

Fourth. That, under either kind alone, Christ is received whole and entire, and a true Sacrament.

With regard to the first point, the Church of Rome teaches, " Council of Trent," Sess. 22, Canon 3 :—

"If any one shall say that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a bare *commemoration* of the sacrifice made upon the Cross, and that it is not *propitiatory*, or that it profits only the receiver, and that it ought not to be offered for the *living* and the *dead* for their sins, punishments, satisfactions, and other necessities : LET HIM BE ACCURSED."

In Dr. Butler's "General Catechism," the Church of Rome teaches as follows, pp. 59, 60 :—

"Q. What is the sacrifice of the New Law ?

"A. The Mass.

"Q. What is the Mass ?

"A. The sacrifice of the body and blood of Christ, which are really present under the appearances of bread and wine ; and are offered to God, by the priest, for the living and the dead.

2. Is the Mass a different sacrifice from that of the Cross?

A. No; because the same Christ who once offered himself a bleeding victim to his heavenly Father on the Cross, continues to offer himself, in an unbloody manner, by the hands of his priests on our altars." (Note O.)

From this it appears that the Church of Rome holds and teaches, on every occasion when the priest celebrates Mass, there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in this sacrifice, the body and blood of Christ are offered in an unbloody manner by the hands of the priests.

Now, according to the Word of God, the true, proper, and propitiatory sacrifice for sin is the death of the Lord Jesus Christ upon the Cross.

See Hebrews, ii. 9 :—

"But we see Jesus, who was made a little lower than the angels, *for the suffering of death*, crowned with glory and honour, that through the grace of God he might taste death for all."

See also Rom. iii. 24, 25 :—

"Being justified freely by his grace, through the redemption that is in Christ Jesus."

"Whom God hath proposed to be a propitiation, through faith in his blood."

See also 1 John, ii. 2 :—

"And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

See also Rom. v. 9, 10 :—

"Christ died for us: much more, therefore, being now justified by his blood, shall we be saved from wrath through him."

"For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life."

See also Hebrews, ii. 14-17 :—

"Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that *through death* he might destroy him who had the empire of death, that is to say, the devil;

"And might deliver them, who through the fear of death were all their lives long subject to servitude."

"For nowhere doth he take hold of the angels: but of the seed of Abraham he taketh hold."

"Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of the people."

From this it is plain, that Christ made a true and proper propitiation for sin by his death.

It is equally plain, from the Word of God, that Christ died for but once, and that he cannot be "offered often," unless he is made "suffer often."

See Rom. vi. 9, 10 :—

"Knowing that Christ, rising again from the dead, dieth now no more, shall no more have dominion over him.

"For in that he died to sin, he died *once*, but in that he liveth, he liveth unto God."

See 1 Peter, iii. 18 :—

"Christ also died *once* for our sins, the just for the unjust, that he might bring us to God."

See Hebrews, ix. 25-28 :—

"Nor yet that he should offer himself often, as the high priest entereth into the Holies, every year with the blood of others.

"For then he ought to have suffered often from the beginning of the world, but now *once* at the end of ages, he hath appeared for the destruction of sin, the sacrifice of himself.

"And as it is appointed unto men *once* to die, and, after this, the judgment.

"So also Christ was offered *once* to exhaust the sins of many: the second time he shall appear without sin, to them that expect him unto salvation."

See also Heb. x. 12, 13 :—

"But this man, offering *one* sacrifice for sins, for ever sitteth on the right hand of God.

"From henceforth expecting, until his enemies be made his footstool."

Does not the Church of Rome directly contradict the Word of God in binding her members to believe that in every Mass there is a true and proper sacrifice offered up to God as a propitiation for the sins of the living and the dead, when it is plain from the Scripture, as already quoted, that Christ made the one only, true, proper, and propitiatory sacrifice for sin by his suffering and death upon the cross?

But in order that the sacrifice should be truly and properly propitiatory, there must be the death of the victim, and the shedding of blood.

See Heb. ix. 11, 12 :—

"But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation.

"Neither by the blood of goats, or of calves, but *by his own blood*, entered once into the Holies, having obtained eternal redemption."

And again, verse 22 :—

Without shedding of blood there is no remission."

If, then, as the Church of Rome teaches, the sacrifice of the Mass an unbloody sacrifice, how can it be "offered for the living and the dead, for their *sins, punishments, satisfactions, and other necessities?*" And if the sacrifice of the Mass be not propitiatory and profitable for the sins of the living, it is plain it cannot be propitiatory and profitable for the sins of the dead, as is further evident from the Word of God.

See Ecclesiastes, ix. 5, 6 :—

For the living know that they shall die, *but the dead know nothing more, neither do they a reward any more, for the memory of them is forgotten.*

Their love also, and their hatred, and their envy, are all perished, *neither do they any part in this world, and in the work that is done under the sun."*

See also Isaiah, xxxviii. 17, 18 :—

Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee; nor shall any that go down into the pit look for thy truth."

But the Church of Rome also binds her members to believe, that what she calls the sacrifice of the Mass is the offering of Christ by the hands of the priests, who are therefore called "sacrificing priests."

See Council of Trent, Canon 2, on the Mass :—

If any shall say that in these words, 'Do this in remembrance of me,' Christ did not appoint the Apostles to be priests (*sacerdotes*), or did not ordain that any and other priests (*sacerdotes*) should offer his body and blood: LET HIM BE ANATHEMATIZED."

How can this be true, when there is not a single passage in the whole of the New Testament, in which any of the Apostles, or any minister of the Gospel, is appointed, or ordained, or even named a sacrificing priest of Jesus Christ?

The Church of Rome herself admits, that all believers in Jesus Christ are spiritually priests.

See Catechism of the Council of Trent, p. 316 (Donovan) :—

The internal priesthood extends to all the faithful, who are animated by the Spirit of God, and by the Divine grace are made living members of the High Priest, Christ Jesus; through faith inflamed by charity, they offer spiritual sacrifices to God on the altar of their hearts."

— This statement is supported by the following passages of the Word of God :—

“ [Christ hath] washed us from our sins in his own blood, and hath made a kingdom, and priests to God, and his Father.”—Apocalypse, i. 5; 6.

“ Be you also as living stones built up, a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—1 Pet. ii.

“ I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.—Romans, xii. 1.

The Word of God sets forth the Lord Jesus Christ as the one, and the only, and the everlasting Priest of the New Law. See Hebrews vii. 23 :—

“ And the others (Jewish priests) indeed were made many priests, because by reason of death they were not suffered to continue.

“ But this, for that he continueth for ever, hath an everlasting priesthood.

“ Whereby he is able also to save for ever them that come to God by him ; ways living to make intercession for us.”

From this it is plain, that the Lord Jesus Christ retains, in His own hands, for ever, the office and the exercise of his priesthood.

To what order, then, can the Church of Rome assert her priests belong ? Is it the order of Melchisedek ? or the order of Aaron ? or the order of Jesus Christ ?

It cannot be to the order of Aaron, or of Melchisedek, for they were only typical, and done away in Christ.

It cannot be to the order of Christ, for his is a priesthood for ever, which he retains to himself.

Is not, then, the claim of the Church of Rome to a sacrificing priesthood, a daring invasion of the priesthood of Christ ?

Further, the Jewish and Pagan priests are the only other persons who are called priests in the sense of sacrificing priests (*ιερείς*) in the New Testament. See Acts, xiv. 12 :—

“ The priest (*ιερευς*) also of Jupiter, that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.”

See also Hebrews, x. 11 :—

“ And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins.

“ But this man (Jesus) offering one sacrifice for sins, for ever sitteth on the right hand of God.”

Must not, then, the sacrificing priests of the Church of Rome belong to the order, either of Pagan or of Jewish priests, renouncing, as they do, the Word of God, and departing from the religion of Christ ?

The United Church of England and Ireland testifies to "the one oblation of Christ finished upon the cross," as follows, in her Thirty-first Article:—

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

But further, the Mass, as it is well known, is celebrated in the Latin tongue, according to the Canon of the Council of Trent, which pronounces an anathema on those who dissent from this practice, whereas it is entirely repugnant to Scripture, to minister in the congregation in a tongue not understood by the people.

See 1 Cor. xiv. 6-22:—

"Verses 9-13.—Except you utter by the tongue *plain* speech, how shall it be known what is said? for you shall be speaking into the air. There are, for example, so many kinds of tongues in this world, and none is without voice. If, then, I know not the power of the voice, I shall be to him to whom I speak a *barbarian*, and he that speaketh a *BARBARIAN TO ME*. So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the Church; and, therefore, he that speaketh by a tongue, let him pray that he may interpret."

... Verses 16-19.—"How shall he that holdeth the place of the unlearned say *Amen*, to thy blessing? because *he knoweth not what thou sayest*; for thou, indeed, givest thanks well, but the other is not edified. I thank my God, I speak with all your tongues; but *IN THE CHURCH I had rather speak five words with my understanding that I may instruct others also, than ten thousand words in a tongue.*"

Is this the practice of the priests of Rome in *their* Churches? See verse 23:—

"If, therefore, the whole Church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, *will they not say that you are MAD?*" Verse 26.—"Let all things be done to edification."

In perfect accordance with the above, the United Church of England and Ireland, in her Twenty-fourth Article, states as follows:—

"It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood of the people."

The Church of Rome, as to the second point in the fifth Article of the Creed, binds upon her members to believe—

"That in the most holy Sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ."

In Canon 1, Session 13, of the Council of Trent, on the Eucharist the Church of Rome decrees :—

“Whoever shall deny that, in the most holy Sacrament of the Eucharist, there are truly, really, and substantially, contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and, consequently, Christ entire; but shall affirm, that he is present therein only in a sign or figure or his power; LET HIM BE ACCURSED.”

Also in the Catechism of the Council of Trent (p. 226), the Church of Rome states as follows :—

“Here the pastor will explain, not only that the true body of Christ, and whatever belongs to the true constitution (*rationem*) of a body, as the bones and sinews, but also a whole Christ is contained in this Sacrament; that the word Christ designates the Man-God, that is to say, one person in whom are united the human and divine natures; that the holy Eucharist, therefore, contains both, and whatever is included in the idea of both—the divinity and human whole and entire, the soul, the body and blood of Christ, with all their component parts, all of which faith teaches us are contained in the Sacrament.”

In Dr. Doyle’s “General Catechism,” page 44, the following statement is made :—

“Q. Can Christ be truly, really, and substantially present at all times and places when Mass is celebrated, or the blessed Eucharist preserved?”

“A. He can: because Christ is truly God, to whom all times and places are equally present; and he can, by his Almighty power, cause his blessed body and soul, which are inseparably united to his Divinity, to be present in whatsoever manner, and in whatsoever places, or times he pleases.” (*Note P.*)

In this the Church of Rome directly contradicts the Word of God. See 1 Peter, iii. 22 :—

“Who (Jesus Christ) is on the right hand of God, swallowing down death that we might be made heirs of life everlasting; *being gone into heaven*, the angels and powers, and virtues being made subject unto him.”

See also Colossians, iii. 1 :—

“Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God.”

See also Acts, iii. 20, 21 :—

“Jesus Christ, whom heaven indeed must receive *until* the times of the restitution of all things, which God had spoken by the mouth of his holy prophets from the beginning of the world.”

See also Acts, i. 11 :—

“Ye men of Galilee, why stand ye looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.”

See also Heb. i. 3 :—

‘Who, being the brightness of his glory, and the figure of his substance, and holding all things by the word of his power, making purgation of sins, sitteth at the right hand of the Majesty on high.’

See also Heb. x. 12 :—

‘But this man offering one sacrifice for sins, for ever sitteth on the right hand of God.’

It is plain, then, from the Word of God, that Christ, at his ascension, “entered into his glory” (Luke, xxiv. 26), and that his body is truly, really, and substantially present in heaven, from whence he shall not come until he comes to judge the quick and the dead.

That this is so, the Church of Rome admits in all her formularies, in which she herself cites the Apostles’ Creed :—

“He (Jesus) ascended into heaven, and sitteth at the right hand of God, the Father Almighty ; from thence he shall come to judge the living and the dead.”

Upon this, Dr. Butler gives the following comment in his “General Catechism,” p. 28 :—

“Q. After Christ had remained forty days on earth, where did he go?

“A. On Ascension day, *he ascended* from Mount Olivet, with his body and soul into heaven. (Apostles’ Creed.)

“Q. Where is Christ in heaven?

“A. *He sits at the right hand of God, the Father Almighty.* (Apostles’ Creed.)

“Q. What do you mean by saying that Christ sits at the right hand of God?

“A. I mean that Christ, as God, is equal to his Father in all things ; and, *as man is in the highest place in heaven, next to God in power and glory.*”

Here it is plainly taught by the Church of Rome, that Christ, as to his Godhead, is equal to the Father in all things, and is, therefore, at all times, present in all places, filling all space.

Also, that, as to his manhood, Christ’s body is present continually in the *highest place in heaven*, where he shall remain until the last day.

Now it is directly contrary to all we know or experience of bodies, as well as to the very nature and constitution of body itself, that a body should be, at one and the same time, in more places than one.

If Christ be true man, his body cannot be in two places at the same time, any more than the body of any other man.

It is true “with God all things are possible.”—Matt. xix. 26. But this must be understood of all things that are consistent with, and are not contradictory to, his character and laws.

For it is impossible for “God to change.” See James i. 17 :—

“Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration.”

It is impossible for God to lie. See Titus, i. 2 :—

“Unto the hope of life everlasting, which God, *who lieth not*, hath prom before the times of the world.”

It is, therefore, impossible for God to work contradictions or absurdities ; and it should be both as contradictory and absurd to say, t the same body could be in two places at the same time, as to say, t it could be both midnight and midday at the same time, in the sa place, or that the same man could be both in London and Dublin at same time.

Is it not, then, impossible to believe — as being contrary to reas experience, and Scripture—that the body of the Lord Jesus Christ is one and at the same time, truly, really, and substantially present in h ven, and that “in the most holy Sacrament of the Eucharist there truly, really, and substantially, the body and blood, together with soul and divinity of our Lord Jesus Christ,” present, under the appe ance of bread or wine, or of both, upon every Roman Catholic altar the world ? (*Note Q.*)

With regard to the third point in the Fifth Article of the Creed Pope Pius the Fourth, the Church of Rome binds her members to believ

“That there is made a conversion of the whole substance of the bread i the body, and of the whole substance of the wine into the blood ; which conv the Catholic Church calls transubstantiation.”

In the Second Canon of the Council of Trent, Thirteenth Session, the Eucharist, the Church of Rome enjoins :—

“Whosoever will affirm that in the most holy Sacrament of the Euchar there remains the substance of the bread and wine, together with the body a blood of our Lord Jesus Christ, and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaini which conversion the Catholic Church most fitly terms transubstantiation ; I HIM BE ACCURSED.”

In Dr. Doyle’s “Abridgment of Christian Doctrine,” the followin statement is made, page 81 :—

“Q. By what means is the body and blood of Christ made present under t outward forms of bread and wine ?

“A. By a real conversion or change of the whole substance of the bread a wine into the substance of the body and blood of Christ : which conversion wrought by the power of God when the most holy words of consecration, ins tuted by Christ, are spoken by the priest ; and is fitly called transubstantiati by the Councils of Lateran and Trent, which signifies a passage or conversion one substance into another.

“Q. What do you mean by these species or accidents which remain after t substance of the bread is changed ?

“A. The colour, taste, and quality of bread.”

Dr. Butler's "Juvenile Catechism" the following statement is on page 61 :—

- Q. What do you mean by the appearance of bread and wine?
- A. The taste, colour, and form of bread and wine, which still remain, after bread and wine are changed into the body and blood of Christ."

From this it appears to be the doctrine of the Church of Rome, that in the Eucharist the whole substance of the bread and wine is changed into the substance of the body and blood of Christ, while the species, appearances, or accidents—that is, the colour, taste, quality, and form of the bread and wine remain the same.

In support of this the Church of Rome, according to Dr. Butler's "General Catechism," pp. 59, 60, states as follows :—

- Q. Are we assured that Christ changed bread and wine into his body and blood?
- A. Yes; by the very words which Christ himself said when he instituted the blessed Eucharist, at his last supper.
- Q. Which are the words Christ said when he instituted the blessed Eucharist?
- A. This is my body; this is my blood.—Matt. xxvi. 26–28.
- Q. By whom are the bread and wine changed into the body and blood of Christ?
- A. By the priest; but in virtue of the words of Christ, whose person the priest represents at the awful moment of consecration."

If, when our Lord said, "This is my body," the Church of Rome understands him to say, "this," *i. e.*, the substance of this bread, "is," *i. e.*, is changed, or converted, into my body—*i. e.*, into the substance of my body, including my soul and divinity, bones and sinews, it is impossible but that the Church of Rome must admit also,

That, when our Lord said, "This is my body which is given," "this is my blood which shall be shed," he spoke of the substance of his body of which the substance of the bread was changed.

If so, it was the body he held in his hand which was given, and the blood of which was shed, and not the body and blood of the uncrucified Lord who instituted the Sacrament.

If so, must not Christ have had two bodies—one, his own, which was born of the Virgin, and another, made by himself, at the institution of the Last Supper?

If so, must not Christ have had two bodies—one of which *was* already given at the Last Supper, and another which *was not* given until the next day upon the cross?

If so, must not Christ have had one body which was taken and eaten of each of his disciples, and another which was *neither* taken *nor* eaten? How can any one persuade himself that the Apostles believed, that

each and all of them had the body of Christ within their own bosom while they heard and saw him plainly and clearly before them, and discoursing with him?

If the change of the substance of the bread into the substance of the body of Christ took place when our Lord said, "This is my body," was it transubstantiated into the body of Christ as it was at the Supper; or into his body as he was crucified and dead the next day upon the cross? or into his body glorified?

If the bread which our Lord took was transubstantiated into one and the same body as his own, then Christ must have existed and not died at one and the same time. For already his body, born of the Virgin, existed when he took and broke the bread; but his body, which was made out of bread, did not exist until the words of consecration were said.

If the bread which our Lord took was transubstantiated into his body as it was crucified and dead next day upon the cross, then must Christ have been crucified and uncrucified at one and the same time—dead and alive at one and the same time; and the Christ uncrucified and alive must have held Christ crucified and dead in his own hand!

If the bread which our Lord took was transubstantiated into the body of Christ glorified, then must his body have been glorified and unglorified at one and the same time!

It was foretold by David, and the prophecy was applied by St. Paul to the body of Christ, that the body of Christ should not see corruption. See Acts, ii. 25, 27, 31:—

"For David saith concerning him,

"Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

"Foreseeing this he (David) spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption."

How, then, can that be the body of Christ, in reference to which the following rule is laid down in the "Roman Missal," on "The Defect of the Mass":—

"If the priest vomit the Eucharist, and the species appear entire, they must be severally swallowed, unless nausea prevent; and in that case the consecrated species must be cautiously separated from the vomit, and laid by in some safe place until they be corrupted, and afterwards they are to be thrown into the tabernacle (*sacrarium*); but if the species do not appear, the vomit must be buried and the ashes thrown into the tabernacle!"*

With respect to the transubstantiation of "the whole substance"

* *Sacrarium, pars altaris, ubi reponitur pyxis in qua Sacra Eucharistia conservatur, nostris vulgo, Tabernacle.*"—DU CANGE.

wine into the blood," the following is the passage of Scripture alluded to in the extract from Dr. Butler's Catechism :—
Matt. xxvi. 27, 28 :—

And taking the chalice, he gave thanks : and gave to them, saying : Drink of this. For this is my blood of the New Testament, which shall be shed any unto remission of sins." (Note R.)

From this passage the Church of Rome teaches, that "by the very words which Christ himself said," the whole substance of the wine in the cup, which he held in his hand, was changed, or converted, or transubstantiated into his blood.

So, the blood of Christ must have been in two distinct places, and in two distinct conditions, at one and the same time: all the blood of Christ was in the chalice, and all the blood of Christ was in his own veins, flowing in his veins.

So, it was the blood in the cup which was "to be shed for many unto the remission of sins," and not the blood which was in his veins, which was shed on the cross on the following day.

So, all the blood which *was* to be shed was drank by all the disciples; and how, then, could it be shed on the next day?

If it were true that the whole substance of the wine in the Eucharist was transubstantiated into the very blood of Christ, how does it happen that St. Paul charges some of the members of the Corinthian Church with becoming "drunk" in drinking to excess? Could the very blood of Christ produce intoxication? See 1 Cor. xi. 20-22 :—

When you come therefore together into one place, it is not now to eat the Lord's Supper.

For every one taketh before his own supper to eat. And one, indeed, is hungry, and another is drunk.

What, have you not houses to eat and to drink in? Or despise ye the church of God: and put them to shame that have not? What shall I say to you?

Do I praise you? In this I praise you not."

St. Paul states the words of our Lord, at the institution of the Last Supper, as follows, 1 Cor. xi. 25 :—

This chalice is the New Testament in my blood."

Will the Church of Rome interpret these words in the same way as St. Paul does the words, "this is my body?"

So, must not the Church of Rome assert that *the chalice was transubstantiated into the New Testament?*

Then, to avoid such an absurdity, the Church of Rome is compelled to understand these words figuratively, why does she deny that our Lord used the words, "this is my body," *figuratively* also?

“In Dr. Doyle’s “Abridgment of Christian Doctrine,” p. 92 the Canon of the Mass,” the following is the form of the consecration of the wine (Trent Catechism, p. 217):—

“Take and drink ye all of this, for this is the chalice of my blood of the new and Eternal Testament, the mystery of faith, which shall be shed for you, and for many, to the remission of sins.”

Why does the Church of Rome insert in this form the words “and eternal,” and “mystery of faith,” which are not to be found in the institution of this Sacrament, as given by St. Matthew, St. Mark, St. Luke, and St. Paul?

According to Dr. Butler’s Catechism, as already quoted, it is by the “very words which Christ himself said,” when he instituted the Eucharist that Christ changed bread and wine into his body and blood.

If so, why does the Church of Rome prescribe a different form of consecration, by using words different from the very words of Christ? “this is my blood,” by virtue of which, Dr. Butler says, the transubstantiation takes place?

But the Church of Rome teaches that Christ is offered in a bloody manner in the sacrifice of the Mass. Council of Trent (1563, Canon 2):—

“And since the same Christ who once offered himself in a bloody manner (in cruce), on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered in an unbloody manner (incruente immolatur).

If so, how is it an *unbloody* sacrifice in which is offered wine, which is said to be *transubstantiated into blood*?

If Jesus Christ be truly, properly, and substantially present, his blood, soul, and divinity, bones and sinews, in the sacrifice of the Mass, how can our Lord’s command be understood, “This do ye as oft ye shall drink for the commemoration of me.”—1 Cor. xi. 25. The commemoration is a remembrance of an *absent* person, or a *past* event.

If the doctrine of transubstantiation be true, whenever the mother of the Lord Jesus Christ partook of the Eucharist, *must* she not have received into her mouth the flesh and blood of her own son? (Note on p. 92.)

The Church of Rome demands from her members an implicit and unquestioning belief in all her assertions. She first inculcates a blind and abject credulity, and then practises upon it to an unlimited extent. None of her doctrines is the tyrannical control she would exercise over all the faculties of the human mind, more remarkable than in her doctrine of transubstantiation—a doctrine, be it observed, openly repudiated by many of her doctors, and indirectly by others.

for instance, in a commentary on the Scriptures, by a Romish author, Cochius, whose work is a class-book in the college of Maynooth, in the text on Exodus, xxxii., where, ver. 20, we read that Moses took the golden calf which the Israelites made, and burned it in the fire, and ground it to powder, and strewed it upon the water, and *made the children of Israel drink of it*; the commentator observes, that “Moses caused this out of his zeal, that the apostates should devour their own idol, that so they might learn to despise what they took into their mouth!”

Indeed the utter absurdity of such a notion as that a God could be slain, struck the eminent heathen, M. T. Cicero, who, in his treatise “the Nature of the Gods,” book iii. c. 16, says, “When we call upon Ceres, and wine, Bacchus, we use a familiar form of expression. Whom do you suppose so senseless as to believe that that on which seeds is God?” (“*Ecquem tam amentem esse putas, qui illud, quod nascitur, Deum credat esse?*”)

Further, the Church of Rome teaches, with regard to “the species accidents,” that is, the taste, colour, and form of the bread and wine, that *they* remain, after the substance of bread and wine are changed, and become the body and blood of Christ.

In the Catechism of the Council of Trent (Donovan, p. 232), the following statement is made:—

The accidents cannot inhere in the body and blood of Christ; they must therefore, *contrary to the physical laws, subsist of themselves inhering in no subject!*”

If so, there must be taste, and nothing to be tasted; there must be colour, and nothing coloured; there must be form, and nothing having form.

Are the senses, then, deceived when the consecrated bread and wine are *tasted, seen, and felt*, as bread and wine? (Note T.)

If transubstantiation be true, then accidents must exist without a substance to inhere in; and there must be a substance without any accidents, *without* taste, *without* colour, and *without* form. Can this be the body of Christ, which is the body of a man?

The truth of Christianity rests upon the miracles of Christ. The miracles of Christ were admitted on the evidence of the senses. If the senses are not to be trusted, upon what does the truth of Christianity rest?

Transubstantiation either is a miracle, or is not.

If it be a miracle, then it differs from every other miracle wrought by Christ and his Apostles, which were proofs addressed to the senses. For instance, in the case of the water changed into wine, it was seen, tasted, known, and declared to be wine, and “good wine.”—St. John, 1-11. So also in the case of the lame man healed by St. Peter, who

was seen, and heard "walking, and leaping, and praising God."—
iii. 8.)

If it be not a miracle, there is, then, no transubstantiation, and bread remains bread, and the wine remains wine, and we are compelled to believe them such, upon the exercise of our reason, and senses, which God has given us in order to decide upon reality and truth.

Further, the Romish doctrine of transubstantiation totally overturns the nature of a Sacrament, according to the definition the Church of Rome gives of a Sacrament.

In Dr. Doyle's "Abridgment of Christian Doctrine," as before quoted, p. 73, we read :—

"Q. What is a Sacrament in general?

"A. It is a visible sign of invisible grace, divinely instituted by Christ for our sanctification."

If Christ is *bodily* and *personally* present in the Sacrament of the Eucharist, what is the "*visible sign*," which is *one* of the *two* parts which are essential to a true Sacrament?

Is it not evident from Scripture, and reason, and consistent with belief, that when our Lord said, "this is my body which is given," he commanded his Apostles to understand, that the bread which he broke was a part of his body, which he was about to give for our sins?

For, while there is not one single passage in Scripture, in which the word "is" (ἐστίν) by itself, is, or could be, used to signify "is changed into," or "becomes," there are abundant examples of its use in the sense of "it represents," including the thing signified under the sign. For instance, 1 Cor. x. 4 :—

"And the rock *was* Christ."

See also Apocalypse, i. 20 :—

"The seven stars *are* the angels of the seven churches. And the seven candlesticks *are* the seven churches."

Gen. xli. 26, 27 :—

"The seven beautiful kine, and the seven full ears, *are* seven years of plenty," &c., &c.

Exod. xii. 11 :—

"And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste for it is the Phase (that is, the passage) of the Lord."

Cor. x. 16, 17 :—

The chalice of benediction which we bless, *is it not* the communion of the body of Christ? And the bread which we break, *is it not* the partaking of the body of the Lord?

For we, being many, *are* one bread, one body, all that partake of one bread."

Is it not also evident from Scripture, and reason, and consistent with reason, that when our Lord said, "This is my blood" (Matt. xxvi. 28), he meant his Apostles to understand "this *represents* my blood?" for he said, "This chalice is the New Testament in my blood"—1 Cor. x. 15; which not being capable of being understood literally, must mean, that the wine in the chalice *represented* his blood, which was to be shed, and by which the new covenant was to be established, ratified, and sealed.

Such also is the interpretation of the passage by Thomas Aquinas, in his commentary on 1 Cor. xi :—

"The cup is the New Testament in my blood; as if he (Christ) had said, by which is contained in the cup, commemoration is made of the New Testament, which was ratified by the blood of Christ."

But that the doctrine of transubstantiation is false, and that there is no change whatever made, either in the substance of the bread or the wine, is plain from the words of St. Paul, who, after the words of consecration, says, 1 Cor. xi. 28 :—

"But let a man prove himself, and so let him eat of that bread, and drink of that chalice." (Note U.)

With regard to the fourth point in Article V. of the Creed of Pope Sixtus the Fourth, the Church of Rome binds her members to believe as follows :—

"I also confess, that under either kind alone, Christ is received, whole and entire, and a true Sacrament."

In Canon 3, Session 13, of the Council of Trent (on the Eucharist), the Church of Rome decrees as follows :—

"Whosoever shall deny, that Christ entire is contained in the venerable Sacrament of the Eucharist, under each species, and under every part of each species when they are separated; LET HIM BE ACCURSED."

Also in Canon 4 (same Session), we read :—

"Whosoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable Eucharist, as soon as the consecration is performed, but only as it is used and received, and neither before nor after; and

that the true body of our Lord does not remain in the hosts or consecrated morsels which are reserved or left after communion; LET HIM BE ACCURSED

Also in Chap. iii. Sess. 13, of the Council of Trent (preparator of the Canon), we find as follows:—

“Wherefore it is most certain, that all (the true body of our Lord, and his blood, together with his soul and divinity) is contained under either species, under both; for Christ, whole and entire, exists under the species of bread, in every part thereof, and under the species of wine, and in all its parts.”

Dr. Doyle, in his “Abridgment of Christian Doctrine,” p. 81, makes the following statement:—

“Q. Is the body of Christ divided or broken, when we divide or break the Sacrament.

“A. *It is not*, for he is now immortal and impassible; he cannot die nor suffer any more—Romans, vi. 9; *his body has now some qualities of a spirit.*

“Q. What other reason have you?

“A. Because Christ is whole in the whole host, and whole in every part thereof, if you divide or break it.”

From this, it appears to be the doctrine of the Church of Rome, that Christ is contained, whole and entire, body, blood, soul and divine bones and sinews, under the species of bread, and also under the species of wine.

Further, that if the bread be ground into powder, as fine as the flour of which it was made, then, under every particle or atom of the powder, there is a whole and entire Christ!

Also, that if the wine be separated into particles, as small as could be taken up on the point of a fine needle, there is a whole and entire Christ in every such particle!

If so, then there must be, besides the true Christ, whole and entire who is now, according to the Scriptures, “set on the right hand of the throne of Majesty in the Heavens”—Heb. viii. 1—as many true Christs, whole and entire, as can be made by the breaking of the bread and the separating of the wine, into as many fragments, and particles as they can possibly be reduced to. (Note V.)

May there not be applied to this unscriptural, anti-scriptural, and revolting impiety, our Lord’s solemn warning, Matt. xxiv. 23–27:—

“Then if any man shall say to you: Lo, here is Christ, or there, do not believe him.

“For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect.

“Behold I have told it to you beforehand.

‘If therefore they shall say to you: Behold he is in the desert; go ye not: Behold he is in the closets, believe it not.
 ‘For as lightning cometh out of the east, and appeareth even into the west: shall also the coming of the Son of Man be.”

In the Canon of the Mass, after the consecration and transubstantiation of the bread, and the adoration of the host, the priest is directed break the host into three parts, and put one into the chalice.

What is it that the priest breaks? It cannot be the bread, for the substance of *the bread* is changed; it cannot be *the body of Christ*, for it is immortal and impassible, and “*cannot be divided or broken*,” as Doyle’s “Christian Doctrine” informs us. What, then, is broken? cannot be *the accidents*—that is, the colour, smell, shape, size, weight, taste, &c., of the bread! Can any priest or prelate of the Church of Rome undertake to say, what the priest breaks in the Mass when he breaks the host?

If the host is broken, and the body of Christ *cannot* be broken, how can the host be the body of Christ?

In the “Roman Missal,” which is used in the service of the Mass by the Romish priests, the following rules occur, amongst others equally pious, on the “Defects of the Mass”:—

“If a consecrated host should disappear, either by accident, by wind, or miracle, or be devoured by some animal, and cannot be found, then let another be consecrated.”

Is the true Christ, whole and entire, body, blood, soul, and divinity, subject to meet with an accident which shall cause him to disappear?

Can the true Christ be blown away by the wind?

Can one miracle make another miracle disappear?

Can the true Christ be devoured by a mouse or a worm?

Can a Roman Catholic priest make a true Christ, and yet not know where to find him if he disappears, and be obliged to make another in his place?

The following rule is also enjoined respecting the wine (“Roman Missal,” “Defects of the Mass”):—

“If, after the consecration, a gnat, a spider, or any such thing fall into the chalice, and if it produce nausea to the priest, let him draw it out and wash it with the wine; and when Mass is concluded let him burn it, and let him throw the ashes and the washings into a sacred place. But if *there is no nausea* and he fears none, let him *swallow it with the blood!!!*

“If in winter the blood be frozen in the cup, put warm cloths about the cup; that will not do, let it be put into boiling water near the altar, till it be melted, taking care it does not come into the cup.

“If any of the blood of Christ fall to the ground, or table, by negligence, it

must be licked up with the tongue, the place must be thoroughly scraped, the scrapings burned ; but the ashes must be buried in holy ground."

How can any man be persuaded that a Ritual, abounding in so loathsomeness as the preceding, which is but a small part of the whole, could belong to a holy religion or a Christian Church ?

The Church of Rome prescribes the same worship to be rendered the consecrated host which is due to God.

Council of Trent, Sess. 13, cap. 5, Canon 6 :—

"There is, therefore, no room to doubt that all the faithful in Christ are bound to venerate this most holy sacrament, and to render thereto the worship of *latria*, which is due to the true God, according to the constant usage in the Catholic Church. Nor is it the less to be adored that it was instituted by Christ our Lord.

"If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to adore it, or that worshippers are idolatrous ; LET HIM BE ACCURSED."

But the Church of Rome also teaches (on the defects of the Mass) that the validity of the consecration depends on the following :—

- "First. That the bread be of pure wheaten flour.
- "Second. That it be not made with distilled water.
- "Third. That it be not leavened.
- "Fourth. That the wine be not sour or putrid, or be made of bitter or unripe grapes, or be mixed with so much water as to spoil the wine.
- "Fifth. Due disposition of soul.
- "Sixth. Due adjustment of the body.
- "Seventh. Due arrangement of garments.
- "Eighth. Due disposition in the service itself, as to those matters which occur in it.
- "Ninth. That the minister *intend* to consecrate and not to counterfeit ; and if any wafers remain forgotten on the altar, or if any part of the wine or a wafer lie hid, when he did not intend to consecrate but what he saw ; also, if he shall have before him eleven wafers and intended to consecrate but ten only, or determining what ten he meant, in *all these cases* there is *no* consecration, because *intention is required*."

How, then, can any Roman Catholic be safe from idolatry, when he can never be sure that all the preceding requirements have been complied with, without which there is *no* transubstantiation ?

According to the Church of Rome, if there is no *intention* on the part of the minister, there is no consecration, no transubstantiation. Therefore the object of Divine worship, in the Sacrifice of the Mass, is a piece of paste !

Further, the Church of Rome adds to the falsehood of transubstantiation, the sin of departing from the institution of the Lord's Supper

ordained by Christ, in withholding the chalice from the laity and non-consecrating clergy.

The Council of Constance, in A. D. 1414, declared that Christ instituted the sacrament in both kinds, and that the laity as well as the clergy in the primitive Church received it in both kinds.

Council of Constance, Sess. 13 :—

“ Christ did after supper institute this holy sacrament, and administer it to his disciples, in both kinds, of bread and wine.”

Again :—

“ This sacrament was received by the faithful under both kinds in the primitive Church.”

The Council of Trent, Sess. 21, cap. 1 :—

“ Although Christ the Lord did, in the last supper, institute this venerable sacrament of the Eucharist in the species of bread and wine, and thus delivered it to the Apostles, yet it does not thence follow that all the faithful in Christ are bound by divine statute to receive both kinds.”

The following canon was also enacted by the Council on the subject. The Council of Trent declares, cap. 3, Can. 1 :—

“ Whoever shall say that all and every one of the faithful are obliged by divine precept, or as necessary to salvation, to receive the most holy sacrament of the Eucharist under both kinds ; LET HIM BE ACCURSED.”

Canon II.—“ Whoever shall say that the holy Catholic Church had no just and reasonable causes to give to the laity, and even to the non-officiating clergy, for the communion of the Eucharist, under the species of *bread alone*, or that it erred therein ; LET HIM BE ACCURSED.”

Is not the Church of Rome thus plainly judged out of her own mouth ? Does not the Church of Rome acknowledge the mode of institution ordained by Christ, and at the same time herself ordain a direct departure from, and violation of it ?

According to the Scriptures, when Christ instituted the Eucharist, he consecrated the bread and wine, and his disciples received it in both kinds.

St. Matthew, xxvi. 27 :—

“ Drink ye all of this.”

St. Mark, xiv. 23 :—

“ And having taken the chalice, giving thanks he gave it to them, and they all drank of it.”

So St. Paul, 1 Cor. xi. 28 :—

“But let a man prove himself, and so let him eat of that bread and drink of the chalice.”

Is it not necessary and essential to the right administering and receiving of a sacrament, that it should be administered and received according to the institution of Christ.

Roman Catholic priests and laymen do not administer, and do not receive the Eucharist according to the institution of Christ.

How can any Roman Catholic priest or layman, then, be ever said or supposed, to administer or receive in the Eucharist a true sacrament?

Is not the atonement of our Lord Jesus Christ most distinctly set forth in the Scriptures as effected by the shedding of his blood.

See Heb. ix. 12 :—

“By his own blood (Christ) entered once into the Holies, having obtained eternal redemption.”

See also Eph. i. 7 :—

“In whom we have redemption through his blood, the remission of sins, according to the riches of his grace.”

Is it not plain, that the wine in the cup was a sign of his blood, and that he commanded it to be received in commemoration of its being shed for the remission of sins?

Is there not a most important truth withheld, and the purpose of that most important truth defeated, and the memorial of that most important truth destroyed, when the Church of Rome denies the cup or chalice to the laity and non-officiating priests?

The Scriptural doctrine on this point is well and plainly set forth in the Thirtieth Article of the United Church of England and Ireland :—

“The cup of the Lord is not to be denied to the lay people; for both parts of the Lord’s Sacrament, by Christ’s ordinance and commandment, ought to be ministered to all Christian men alike.”

In support of her doctrine of the “Sacrifice of the Mass” the Church of Rome quotes, to show that it was “prefigured,” from the Word of God, Gen. xiv. 18 :—

“But Melchizedek, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God.”

The rest of the passage is :—

“Blessed him, and said, Blessed be Abram by the most high God, who created

heaven and earth: And blessed be the most high God, by whose protection the enemies are in thy hands. And he (Abram) gave him (Melchizedek) the tithes of all."

There is not the shadow of support in this passage for the Romish doctrine, that Jesus Christ is now offered, in an unbloody manner, in the sacrifice of the Mass, for the sins of the living and the dead!

It is impossible that Melchizedek should have brought forth "bread and wine" as a propitiatory sacrifice; for, as "a priest of the most high God," he must have known that "without the shedding of blood there is no remission."—Heb. ix. 22. It is impossible, too, that he should have brought forth bread and wine to prefigure the unbloody sacrifice of the Mass; for if the bread prefigured the body of Christ, the wine must have prefigured the blood of Christ; and is it not a revolting absurdity to speak of prefiguring "unbloody blood!"

But it is plain, that Melchizedek brought forth the bread and wine as the customary refreshment (see Judges, xix. 19; 2nd Esdras [Nehemiah], v. 15), for Abraham and his army, after the fatigue of their campaign. And it is the fact of his blessing Abraham which is connected with his office as "priest of the most high God," as is evident from St. Paul's allusion to the circumstance, and his explanation of what was really prefigured by it (see Hebrews, vii. 1-7), where there is no mention made of "bringing forth bread and wine."

This is the interpretation, too, of one of the great authorities of the Church of Rome, Cardinal Cajetan (in Gen. xiv. 18):—

"Here is nothing (he says) written of sacrifice or oblation, but only of bringing forth, which Josephus also affirms to have been done for the refreshment of the conquerors."

So likewise Cassander (*De viris illust. de Abrahamo*), another Romish authority:—

"Melchizedek having first given thanks for the victory, and praying for all prosperity for Abraham, refreshed him and his with food and drink."

Another passage quoted by the Church of Rome, in support of her doctrine of the sacrifice of the Mass, and in which she holds and teaches that it is foretold, is Malachias, i. 11:—

"For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts."

There is no proof that this passage foretells "the sacrifice of the

Mass for the sins of the living and of the dead," as held and taught by the Church of Rome.

It is a rebuke, as we learn from the verses preceding and following to the Jews for the unworthiness of their sacrifices, and their disrespect and disregard of God; and a prediction of the rejection of that nation and of the calling of the Gentiles into the Church of Christ, and of the spiritual sacrifices of prayer and praise and thanksgiving, by which the name of the Lord "should be great" in "every place," from the "rising of the sun even to the going down."

That such is the "sacrifice," and the "clean oblation," is plain from the following passages.

See Psalm cxl. 2 :—

"Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice."

See Psalm l. 19 :—

"A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise."

See Psalm cxv. 17 :—

"I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord."

See Romans, xii. 1 :—

"I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service."

See 1 Tim. ii. 8 :—

"I will, therefore, that men pray in every place, lifting up pure hands without anger and contention."

See Phil. ii. 17 :—

"Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all."

See Heb. xiii. 15, 16 :—

"By him, therefore, let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name."

See 1 Peter, ii. 5 :—

"Be you also, as living stones, built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Further, on this passage of Malachias, i. 11, Tertullian (Apolog., c. , and c. 30) says that—

“Christians offered prayer from a chaste body and a guiltless soul, proceeding from the Holy Ghost.”

The same author produces this very passage against the Jews, as does also Justin Martyr, as a proof of the spiritual sacrifices which were to be offered up, when the carnal ones should be rejected. “Concerning spiritual sacrifices he (Malachi) says, and in every place clean sacrifices shall be offered to my name, saith the Lord.”—*Contra Marcion*, p. 4; *Adv. Judos*, l. c. 6.

So Eusebius (Demonst. lib. i. c. 6), on this passage :—

“What is said? ‘in every place incense (sacrifice) shall be offered, and a pure offering to God;’ what is meant, but that not in Jerusalem, or any other particular place, but in every country and in all nations, they shall offer the incense (sacrifice) of prayers, and not by word but by pious works offer unto God that which is called a pure offering?”

So Theodoret, in Mal. l. Cyprian, Adv. Jud. lib. i. c. 10.

The Church of Rome quotes also, in support of her doctrine of “the sacrifice of the Mass,” Heb. xiii. 10 :—

“We have an altar, whereof they have no power to eat who serve the tabernacle.”

This is no proof of the doctrine of the Sacrifice of the Mass.

St. Paul here alludes to the fact, that the bodies of those victims whose blood was brought into the holy of holies, once every year, by the high priest, were to be burned “without the camp,” while the tabernacle lasted, and “without the gate,” after the city and the temple were built; and of which no part was to be eaten by either priests or people, for they were to be wholly burned.—(Lev. vi. 30, and xvi. 27.) And the Apostle uses this as an illustration to show, that while the Jews, priests, and people continued to serve the tabernacle, to observe these sacrifices, rites, &c., &c., which were only “figures of the true,” they had “no power” to participate in the blessings connected with the Christian altar—Christ crucified. (*Note W.*)

The Church of Rome quotes, in support of her doctrine of “transubstantiation,” from the Word of God, 1 Cor. x. 16 :—

“The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?”

This is no proof that "Jesus Christ, his body, blood, soul, and divinity, nerves, bones, and sinews, a whole Christ, is present in the Eucharist under the *appearances* of bread and wine."

Faith in the Lord Jesus Christ unites the believer to him, and makes the believer one with him. (See John, xvii. 20-23.) And those who are in true faith, receive the memorials of the body and blood of Christ in the bread and wine, which represent them, as the Apostle says, ver. 17, "*being many, are one bread, one body, all that partake of one bread.*"

The Church of Rome quotes also, in support of her doctrine "transubstantiation," from the Word of God—John, vi. 51, 52:—

"I am the living bread, which came down from heaven.

"If any man eat of this bread, he shall live for ever: and the bread that I give, is my flesh for the life of the world."

This is no proof of the doctrine of "transubstantiation." If the passage were to be interpreted of the Eucharist, it would prove that whoever partook of it should "live for ever," and therefore no one need "die in mortal sin," nor "go to hell," as the Church of Rome teaches that all such must do "for all eternity."

But neither this passage, nor the discourse of which it forms a part, can be in any way applied to, or used of, the Eucharist.

Our Lord had supplied, as we learn from the beginning of this chapter, the wants of five thousand with five barley loaves and two small fishes, vs. 9, 11.

When the people, from whom he had withdrawn himself (ver. 15) followed him, he showed them that he understood their object, and took occasion to instruct them from it (ver. 26, 27):—

"Jesus answered them and said: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and we were filled.

"Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For him hath God, the Father, sealed."

This command, that they should "labour not," or "work not" for the "meat that perisheth," led to the question, ver. 28:—

"They said therefore unto him: What shall we do that we may work the works of God?"

The answer Jesus gives, and which the whole of what follows is intended to explain and enforce, is—"This is the work of God," *i. e.* what God requires in obedience to his command—"TO BELIEVE IN HIM whom he hath sent" (ver. 29).

but the Jews required signs (1 Cor. i. 22) ; and as, on a former occasion, they asked for a sign (John, ii. 18), so they do here (ver. 30). They were evidently reminded of "the manna," from the circumstance which led to the discussion, and our Lord's observations upon it, and being adduced the sign given, as they implied, by Moses (ver. 31), they inquired what sign Jesus was ready to give, that they might believe (ver. 30).

In reply, Jesus tells them that Moses had not given them the manna, God. And again, that the manna was given but as a type, or sign, "the bread that cometh down from heaven," and which, as the manna did not, and could not do, giveth (is giving, *διδωσι*) life unto the world" (vs. 32, 33).

(Compare Exod. xvi. 35, and xvii. 1-3.)

Upon their asking for "this bread," Jesus declared, that he himself "the bread of life," and that it is BY FAITH he is so received (ver. 35).
:—

And Jesus said to them : I am the bread of life ; he that cometh to me shall hunger ; and he that believeth in me shall never thirst."

This secures the resurrection of the body, as well as everlasting life (vs. 39, 40).

These declarations of our Lord occasioned murmurings amongst the Jews (vs. 41, 42). Jesus informed them that it is God who *must draw* them to him ; and that *before* they *could* come to him they must hear and learn of God (vs. 44, 45).

Again, emphatically declaring that "he that BELIEVETH ON HIM hath everlasting life" (ver. 47), he proceeds to show in what respect he comes the object of this faith.

See verses 48 to 51 :—

"I am the bread of life.

Your fathers did eat manna in the desert, and are dead.

This is the bread which cometh down from heaven, that if any man eat of he may not die.

"I am the living bread, which came down from heaven."

Here is a contrast between the manna, which only sustained a mortal, and could not prevent death, and "the bread of life" — the bread which cometh down from heaven — "the living bread" — of which if any man eat, he shall "not die," but "live for ever."

And what is this "bread?" His "flesh," the body of Christ, given "the life of the world," Gentile and Jew. (See Heb. x. 5, 10.)

In what follows (vv. 53 to 57) our Lord says that the "eating

of his flesh" and the "drinking of his blood" is essential to "1. that it secures "eternal life," the "resurrection from the dead," communion with Christ, and life by him.

But these blessings and privileges are said also to be obtained by faith (v. 40). From whence it is clear, that "to eat the flesh of Christ" and "to drink his blood" is another form of expressing faith in Christ, and is used by our Lord to show how he becomes the object of faith. To eat his "flesh," which he gave "for the life of the world," is to receive and believe with all the heart, and for each person personally to appropriate the truth, that "the Word was made flesh" (John, i. 14), that he was crucified, dead, and buried; that he rose again according to the Scriptures, and ascended into heaven; that he is now set down at the right hand of the Majesty on high, and is the "resurrection and the life." To drink his blood is to receive and believe the truth, that his blood was shed for the remission of sins, and that "the blood of Christ, who offered himself without spot to God, cleanseth from all sin."

As eating and drinking are the ordinary means which sustain natural life, so to believe that the body of Jesus was given, and his blood shed as a propitiation, and the only one, for sin, produces spiritual life in the soul, and secures "perfect consummation and bliss both in body and soul in life everlasting." "This is the bread that came down from heaven," said our Lord (ver. 59), "not as your fathers did eat manna and are dead; HE that eateth this bread SHALL LIVE FOR EVER!"

That our Lord had not the least intention of conveying to the Jews an idea so revolting as the *actual* eating of his flesh, and drinking of his blood, is still further evident from ver. 63, when he speaks of "ascending up where he was before." Also, from ver. 64, when he declares that "it is the Spirit that quickeneth" (compare 2 Cor. iii. 6 *i. e.*, it is the spiritual discernment of the body of Christ that gives life to "the flesh," *i. e.*, the carnal misunderstanding of his sentiments "profiteth nothing." His words, therefore, are "spirit and life." (Note X.)

Such is the sense taken of them by the Apostle Peter, verse 69 :—

"And Simon Peter answered him: Lord, to whom shall we go? Thou art the words (doctrines) of eternal life."

But that there was no unanimity in the Council of Trent itself, with regard to any allusion in the sixth chapter of St. John's Gospel to the Eucharist, is evident from the testimony of the Jesuit Salmeron, who was present at the Council. "The Synod," he says, "would not expressly determine at that time what was the most proper and natural sense of the words of Christ in John, vi., on account of the various

tations of the Holy Fathers, and of the Doctors, which were
ht forward on each side."

ly and justly do the Twenty-eighth and Twenty-ninth Articles of
nited Church of England and Ireland set forth, that—

ransubstantiation, or the change of the substance of bread and wine in
pper of the Lord, CANNOT BE PROVED BY HOLY WRIT; but it is repug-
o the plain words of Scripture, overthroweth the nature of a sacrament,
th given occasion to many superstitions.

ne body of Christ is given, taken, and eaten in the Supper, only after an
ly and spiritual manner. And the mean whereby the body of Christ is
ed and eaten in the Supper, is Faith.

he Sacrament of the Lord's Supper was not by Christ's ordinance re-
l, carried about, lifted up, or worshipped.

ne wicked, and such as be void of a lively faith, although they do carnally
sibly press with their teeth (as St. Augustine saith) the Sacrament of the
nd blood of Christ, yet in no wise are they partakers of Christ; but rather
r condemnation do eat and drink the sign or Sacrament of so great a

ARTICLE VI.

the Sixth Article of the Creed of Pope Pius the Fourth, the
ch of Rome binds her members to believe as follows :—

constantly hold that there is a Purgatory, and that the souls therein de-
l are helped by the suffrages of the faithful."

ccording to this, Roman Catholics are bound to believe,—

rst, that there is a Purgatory.

cond, that the souls therein detained are helped by the suffrages
e faithful.

in the first point the Council of Trent decrees as follows, Sess. 6th,
30 :—

ience the Catholic Church, instructed by the Holy Spirit from the Sacred
tures, and the ancient tradition of the Fathers, hath taught in holy Coun-
and lastly, in this Œcumenical Council, that there is a purgatory."

he following is the Canon passed on the subject :—

any one shall say, that after the reception of the grace of justification,
uilt is so remitted to the penitent sinner, and the penalty of eternal pun-
ment destroyed, that no penalty of temporal punishment remains to be paid,
in this world, or in the future in purgatory, before the access to the
lom of heaven can lie open; LET HIM BE ACCURSED."

Let it be observed, that in the preceding decrees the Council has not defined or described *what* purgatory is. What it is, is gathered from other documents ; for instance, in the "Catechism of the Council of Trent," on the Fifth Article of the Creed, we read :—

" There is beside (besides Gehenna, or hell), a purgatorial fire, in which the souls of the pious (*piorum*), having been tortured (*cruciatae*) for a limited time, are expiated (*expiantur*), in order that an entrance into the eternal countenance may be opened to them, into which nothing defiled enters."

Dr. Doyle, in his "Abridgment of Christian Doctrine," pp. 115, states as follows :—

" Q. Whither go such as die in mortal sin ?

" A. To hell for all eternity, as you have heard in the creed.

" Q. Whither go such as die in venial sin, or not having fully satisfied the temporal punishments due to their mortal sins, which are forgiven them ?

" A. To purgatory, until they have made a full satisfaction for them, and then to heaven."

With regard to the first point, "that there is a purgatory," the Church of Rome teaches, that, even after the reception of the grace of justification and the doing away of the penalty of eternal punishment, *guilt* is not so remitted to the penitent sinner, but that there remains a *penalty of temporal punishment*, to be paid, either in *this world* or in the *future in purgatory*, before the kingdom of heaven can be entered.

Is not the preceding statement plainly and directly opposed to the Word of God ?

Hear Isaiah, liii. 4, 5, 6 :—

" Surely HE hath borne our infirmities, and carried our sorrows : and we have thought him as it were a leper, and as one struck by God and afflicted."

" But HE was wounded for our iniquities, he was bruised for our sins : the chastisement of our peace was upon him, and by his bruises we are healed."

" All we like sheep have gone astray ; every one hath turned aside in his own way : and the Lord hath laid on him the iniquity of us all."

Is it not plain from this that sin, and its guilt, and all the punishments due to sin, are all removed by Jesus Christ ?

Hear St. John, v. 24 :—

" Amen, amen, I say unto you, that he who heareth my word, and believeth on him that sent me, hath everlasting life ; and cometh not into judgment, but is passed from death to life."

Hear St. Paul, Romans, viii. 1 :—

" There is now therefore no condemnation to them that are in Christ Jesus."

It is not plain from this, that, to the believer in Jesus Christ, the guilt of his sin is so remitted, that he comes not into judgment, or condemnation. And therefore, as God is "faithful and just," he cannot be subjected to any temporal punishment, as a penalty for sin which is forgiven, and guilt that is taken away.

Read again, *Isaias*, xliii. 25 :—

"I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins."

Read *Micheas* (*Micah*), vii. 19 :—

"He will turn again, and have mercy on us ; he will put away our iniquities ; he will cast all our sins into the bottom of the sea."

Read *St. John*, 1st Epistle, i. 7-9 :—

"But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

"If we confess our sins ; he is faithful and just to forgive us our sins, and to cleanse us from all iniquity."

Read also *Apocalypse*, xii. 14 :—

"Blessed are they that wash their robes in the blood of the Lamb : that they have a right to the tree of life, and may enter in by the gates into the city."

Is it not plain from these passages of the Word of God, that sin forgiveness is forgotten ; and how can it be forgotten if any of the penalty remains to be paid ?

Is it not plain, that if the blood of Christ cleanseth from ALL sin, it releases from ALL the guilt of sin ; and, as the penalty is only due while it remains, there can remain no penalty to be paid when once the guilt is done away ?

If "even after the reception of the grace of justification, and the wiping away of the penalty of eternal punishment, the guilt be not so remitted but that there remains a penalty of temporal punishment to be paid, either in this world, or in the future in purgatory," it is plain, that the sufferings and death of the Lord Jesus Christ are not sufficient to secure the soul's salvation, *without* this penalty of temporal punishment. But our Lord says (*St. John*, iv. 34) :—

"My meat is to do the will of him that sent me, that I may perfect his work."

Again he says (*St. John*, xvii. 4) :—

"I have glorified thee on the earth : I have finished the work which thou hast sent me to do."

Again, St. John, xix. 30, we read :—

“Jesus, therefore, when he had taken the vinegar, said : It is consummated. And bowing his head, he gave up the ghost.”

The work which Jesus Christ came to do was, by a sufficient atonement for sin, to accomplish man’s redemption.

If Jesus Christ, as is plain from the Scriptures quoted, has “consummated,” “perfected,” “finished,” this work, how can it be said the guilt of sin “is not so remitted but that some temporal punishment still remains to be paid”?

Is it not plain that St. Peter understood and thought, that our Lord’s sufferings and death were fully sufficient to expiate and satisfy for sin? See 1 Peter, ii. 24 :—

“Who (Jesus Christ) his own self bore our sins in his body upon the tree : we being dead to sins, should live to justice ; by whose stripes you were healed.”

St. Paul, 2 Cor. xii. 2–4, asserts paradise to be “*the very heaven*.”

If the Roman-catholic doctrine of temporal punishment for sin, of purgatory, were true, how could our Lord have promised to the dying malefactor that he should *that day* be with him in Paradise?—St. Luke, xxiii. 43.

But there is not the shadow of foundation in Scripture for the doctrine that there is such a place as purgatory, or such a thing as purgatorial fire.

On the contrary, there are but *two* classes of men mentioned in the Scriptures—the righteous and the unrighteous; believers and unbelievers.

See St. John, iii. 18, 36 :—

“He that believeth in him (Jesus) is not judged ; but he that doth not believe is already judged ; because he believeth not in the name of the only-begotten Son of God.”

“He that believeth in the Son hath life everlasting ; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.”

There are also but *two* states, or conditions, of departed souls, mentioned in the Scriptures.

See St. John, viii. 21–24 :—

“Again therefore Jesus said to them : I go, and you shall seek me, and ye shall die in your sin ; whither I go you cannot come.

“Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.”

see Apocalypse, xiv. 13 :—

And I heard a voice from heaven saying unto me : Write : Blessed are the who *die in the Lord*. *From henceforth now*, saith the Spirit, that they may from their labours, for their works follow them."

is it not plain, that those who "die in their sins" go to hell for all eternity?

is it not also plain, that those who "die in the Lord" *do enter into* " ? Compare Hebrews, iv. 1, 3, 9-11.

Now, then, can any Roman-catholic be compelled to admit, as an article of faith, a doctrine which is contrary to the Word of God?

But the Church of Rome connects with the false doctrine of a purgatory, the further false doctrine of the distinction of sins.

In Dr. Doyle's "Abridgment of Christian Doctrine," the following statements are made on this subject, pp. 112, 113:—

Q. What is actual sin?

A. It is a thought, word, or deed contrary to the law of God."

Q. How is *actual* sin divided?

A. Into *mortal* and *venial*.

Q. What is *mortal* sin?

A. Any *great* offence against the law of God; and is so called because it kills soul, and robs it of the spiritual life of grace.

Q. What is *venial* sin?

A. A *small* and *very pardonable* offence against God or our neighbour."

We read as follows in p. 46 :—

By what kind of sins are the commandments broken?

A. By mortal sins only; for venial sins are not, strictly speaking, contrary to the end of the commandments, which is charity.

Q. How declare you that?

A. Because a venial sin — for example, a vain word, an officious or jesting which hurts nobody, the theft of a pin, of an apple, is not of weight enough to break charity betwixt man and man, much less betwixt God and man."

Is not the Word of God plainly and directly opposed to *any* such distinction?

Hear St. James, ii. 10 :—

Whosoever shall keep the whole law, but offend in one point, is become guilty of all."

Hear St. Paul, Gal. iii. 10 :—

For it is written : Cursed is every one that *abideth not in all things* which are written in the book of the law to do them."

See also Romans, vi. 23 :—

For the wages of sin is death."

In the second point, in the Sixth Article of the Creed of Pope the Fourth, the Church of Rome teaches:—

“That the souls therein (in purgatory) detained, are helped by the suffrages of the faithful.”

On this subject the Council of Trent, 25th Sess., having asserted that *there is* a purgatory, states further:—

“That the souls detained there (in purgatory) are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass,” &c., &c.

It is plain, from the Word of God, that there is no such place or thing, as purgatory; therefore there can be “no souls detained there to be assisted by the suffrages of the faithful, especially by the acceptable sacrifice of the Mass” (as before shown, pp. 50, 51).

We must, then, ascribe this further false doctrine to the sordid avarice of the Church of Rome, whose priests are paid for the prayers and masses, by which they pretend to deliver souls from the torments of purgatorial fire!

Does not the following passage from St. Peter’s Epistle plainly apply to the priests of the Church of Rome? 2 Peter, ii. 3:—

“And through *covetousness* shall they with *feigned words* make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition shall be soon.”

How directly opposed the Church of Rome is to St. Peter’s doctrine! See 1 Peter, i. 18, 19:—

“Knowing that you were *not* redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers; but with the precious blood of Christ, as of a lamb unspotted and undefiled.”

There is a passage in the Apocrypha, 2 Maccabees, xii. 43–46, which is alleged by the Church of Rome as a proof that Judas Maccabæus offered *prayers for the dead*, and the conclusion drawn from this is, *therefore there must be a purgatory!*

If Judas *did* pray for those who died under the circumstances mentioned in this passage, they having been slain according “to the judgment of the Lord” (v. 41), for having concealed under their garments some of the donaries (votive offerings) of the idols of Jamnia, prayed for those who died in idolatry (see Josue, vii. 11–26)—that is, in mortal sin; and who, therefore, according to the Church of Rome, went to hell for all eternity!

But those who may be sufficiently learned to consult the Greek or the Septuagint, will find that the sin-offering and the prayers which Judas

ade were, that the sin of those who had died by reason of their sin, might not be laid to the charge of the rest; that they might not be deeded by it, or involved in it.

But, even if this passage were a proof of the Romish doctrine of purgatory, there is another passage in the Apocrypha which distinctly disproves it; Wisdom, iii. 1-3:—

“But the souls of the just are in the hand of God, and the torment of death shall not touch them.

“In the sight of the unwise they seemed to die; and their departure was taken for misery:

“And their going away from us as utter destruction; BUT THEY ARE IN PEACE.”

We have before stated, however, that the Apocrypha forms no part of the version of inspired Scripture. They were rejected, as already mentioned, in the first age (to A. D. 100) by the Jews, and never quoted by the Apostles.

In the second age (A. D. 100 to 200) by Melito, Bishop of Sardis.

In the third age (A. D. 200 to 300) by Origen.

In the fourth age (A. D. 300 to 400) by St. Hilary, St. Cyril of Jerusalem; St. Athanasius, Eusebius, Bishop of Caesarea; Ruffinus, as some say, Cyprian, St. Jerome, St. Gregory of Nazianzen; and the bishops assembled at the *Council of Laodicea*, confirmed by the *Sixth General Council*.

In the fifth age (A. D. 400 to 500) by St. Epiphanius, and St. Augustine.

In the sixth age (A. D. 500 to 600) by the African Bishop Juvenius, and Isidore.

In the seventh age (A. D. 600 to 700) by Pope Gregory the Great.

The Vatican edition of Pope Gregory's Works testifies that he rejected the Apocrypha. — Edit. Rom. 1608. Typog., Vat. II. p. 899. Indeed, these books were always separated from the canon of Scripture, even in the Roman-catholic Vulgate edition of the Bible, until the Council of Trent.*

* See “Popish Frauds, exemplified in Dr. Wiseman's Lectures: I., Purgatory. C. H. COLLETTE.” London: Bosworth. 1853. The Church of Christ is indebted to this gentleman for some of the most able exposures of the deceit and posture of the Church of Rome, which have yet appeared. The references to the statements as above are all given in Mr. Collette's “Lecture;” and are to be found in the Rev. Dr. Blakeney's Edition of Sir H. Lynde's “Via Via.” B. R. Society. 1850.

In support of her doctrine of purgatory, the Church of Rome quotes the following passages from the Word of God:—

Matt. v. 25, 26:—

“Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.”

“Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.”

There is no support in this passage for the Romish doctrine of purgatory. The bare mention of the commentary on this passage by Roman authorities conveys its refutation and absurdity. “The farthings,” they say, are *venial sins*! the “payment” is *human satisfaction*! and the “prison” is *purgatory*! (Bellarm. de Purg. lib. i. cap. 7.)

In the verses preceding those quoted above (as shall appear by reference to them), our Lord had been enforcing mutual love and affection amongst his followers, and speedy reconciliation in case of any disagreement. Alluding to the judicial proceedings in their civil courts, which the Jews were perfectly familiar, and to the particular custom used on this occasion as an illustration—viz., that of the adversary, who entered the action, going before the judge, stating his case, and having an officer sent with him to arrest the accused party and bring him to justice—alluding to this, our Lord makes use of it, to urge immediate agreement between parties at variance, before opportunity might be lost for ever, as in the case of an accused party who, refusing terms of conciliation, should be brought before the judge, and condemned to the penalty which he never could discharge.

In the interpretation of this passage, in a spiritual sense, it represents the sinner as at enmity with God, who invites him to return to him through Jesus Christ. The present is the time, the accepted time, the day of salvation, whilst *the sinner* (see Matt. vi. 12; xviii. 27; Luke vii. 41) “is in the way” with God; while “these things are to be known which belong unto his peace.” If the sinner “neglect so great salvation,” and die in his sins, there is no more for him to expect but the righteous judgment of God, who shall punish him with everlasting destruction.

With her usual inconsistency with herself, and contradictory interpretations of the Word of God, the Church of Rome, in this passage, Matt. v. 26, explains the word “till” (*ἕως*) as meaning “at some time while in the note in the Douay Bible, on Matt. i. 25, “till she (Mary) brought forth her firstborn son,” we are told that “till” means “never” because the Church of Rome does not choose to allow that Mary bore other children after the birth of Christ.

It can be easily understood, how gladly the Church of Rome avails herself of a text, which she considers favourable to the doctrine of purgatory, in which there is any allusion to "payment" of any kind. And this is one of the many proofs, in her corrupt doctrines, and equally corrupt practices, of her degrading and debasing the dignity and majesty of the Most High God, by holding and teaching, that for a certain amount of masses, purchased at a certain sum each, a Romish priest can extricate a soul from torments like those of hell, and guarantee its mission into heaven! Blasphemous fable, and dangerous deceit!

The next passage quoted in support of her doctrine of purgatory, by the Church of Rome, from the Word of God, is Matt. xii. 32 :—

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

From this the Church of Rome concludes that *some* sin, or sins, *must* be forgiven in the world to come!

The meaning of our Lord's declaration is plain from the parallel passage, Mark, iii. 29 :—

"But he that shall blaspheme against the Holy Ghost, shall *never* have forgiveness, but shall be guilty of an everlasting sin."

Besides, the "world to come" is a dispensation which *follows* the general judgment, when time shall be no more, and purgatory, if there be such, should have come to an end. See Mark, x. 30; Luke, xx. 35; Ephes. i. 21; Heb. ii. 5. (*Note Y.*)

The next passage quoted in support of her doctrine of purgatory, by the Church of Rome, is 1 Cor. iii. 13–15 :—

Every man's work shall be manifest: for the day of the Lord shall declare because it shall be revealed in fire: and the fire shall try every man's work, what sort it is.

If any man's work abide, which he hath built thereupon: he shall receive a reward.

If any man's work burn, he shall suffer loss; but he himself shall be saved, so as by fire."

According to the Church of Rome, the "combustible materials" she spoken of are "venial sins!" and the "fire" is "purgatory!" See Wiseman's Lectures, vol. ii. sec. 11, p. 64; Dr. Doyle, "Abridgment of Christian Doctrine," p. 110.)

Allusion has been already made to the diversity of opinion amongst Romish authorities on this passage.

It affords no sanction or support to the delusive doctrine of a purgatory.

The sense of the whole passage (9-17) is this:—Paul tells the Corinthians, ver. 9—"You are God's building." He tells them (ver. 10) that "as a wise architect," he, Paul, had "laid the foundation." Others were to "build thereon;" but they should build with care. The foundation was one—it was already laid, and no man could lay another (ver. 11)—which is CHRIST JESUS.

But the materials of which the building should consist, whether those whose faith, like precious metals, or stones, though tried with fire, should only come out the purer from the test; or of those, who were like wood, hay, stubble, "whose end is to be burned" (Heb. vi.) and who could not stand the test;—the materials should depend upon the "wisdom of the architect." The "burning heat" of temptation or persecution, while it only gave occasion to the true believer to "glorify God in the fires," should consume speedily those who had been brought into the temple of God unworthily (ver. 17); who, by their admission, only defiled the temple of the Lord, and who, though nominally members of that temple, were really "vessels of wrath, fitted to destruction." The builder, then, should take heed and beware of "false brethren" (See 2 John, 8-11.) For if his building should consist of such, and in the "day of the Lord," when every man's work should be made manifest, and "declared," and "revealed in the fire" of trial, his "work" should "burn," he should suffer loss (ver. 15), but he himself should be saved, "yet so as by fire," that is, he should "narrowly escape," "scarcely be saved," according to the Apostle Peter, 1 Peter iv. 17, 18:—

"For the time is that judgment should begin at the house of God. And first at us, what shall be the end of them that believe not the gospel of God?"

"And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?"

—whereas, on the contrary, they whose "work" should "abide," built upon the only foundation, which is Christ Jesus, "should receive their reward." "For what is our hope," says St. Paul to the Thessalonians (1 Thess. ii. 19, 20), "or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy," "Because now we live," he says again (chap. iii. 1), "if you stand in the Lord."

Whether this passage, then, refer to any special period of trial to the Church, as that mentioned in 1 Peter, i. 6, 7, or to the destruction of Jerusalem, or to the future coming of Christ to judgment, it cannot possibly be alleged as an argument for the fire of purgatory, nor can

forced into the remotest connexion with the doctrine of an expiation of venial sins after death, by undergoing torments, which, except in their eternity, are said to be equal to those of hell itself !

The next passage quoted by the Church of Rome, in support of her doctrine of purgatory, is 1 Peter, iii. 18-20 :—

“Because Christ also died once for our sins, the just for the unjust : that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit.

“In which also coming he preached to those spirits that were in prison :

“Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building : wherein a few, that were eight souls, were saved by water.”

This is no proof of the doctrine of purgatory, as held and taught by the Church of Rome. The Apostle is speaking of Christ preaching in the spirit “while the ark was a building,” through Noah, “the preacher of justice” (2 Pet. ii. 5), to the “spirits in prison,” the “incredulous,” *i. e.*, unbelieving men who were “led captive by Satan at his will,” and who were in bondage to sin ; to the “world of the ungodly” (2 Pet. ii. 5), upon whom, persisting in their unbelief, God brought the judgment of the flood, while “Noah, moved with fear, framed the ark for the saving of his house” (Heb. xi. 7).

This is another of the many proofs of the inconsistency of the Church of Rome. She quotes this passage to support her doctrine of purgatory, to which those only go “who die in *venial* sin.” Those who die in *mortal* sin, she says, “go to hell for all eternity.” She calls “unbelief” a *mortal* sin ; and yet she adduces this case of the unbelievers, whom God visited with this tremendous judgment, in proof of a purgatory, a *temporal* punishment after death, which expiates the relics of sin !!!

The last passage quoted by the Church of Rome in support of her doctrine of Purgatory, is Apocalypse, xxi. 27 :—

“There shall not enter into it anything defiled, or that worketh abomination, or maketh a lie, but they that are written in the book of life of the Lamb.”

That “nothing defiled, or that defileth,” shall, in anywise, enter into the city of God, “the holy city” (verse 2), is indeed an eternal truth ; but that the fires of purgatory are to burn out this defilement, is a daring fiction.

However, the Church of Rome would argue from this, that souls *must* pass through the purgatorial fire, before they can be, and by which they are, made meet for this “inheritance of the saints in light ;”

from which, according to this passage, the Church of Rome herself shut out! For she is utterly and intrinsically "defiled," according to the name given her in this very Apocalypse (xvii. 5), "the mother of the fornications and the abominations of the earth;" and according to the characteristic of her apostasy (1 Tim. iv. 2), "speaking lies hypocrisy." It is true, that none such shall enter the kingdom of God. But they who are counted worthy to obtain that kingdom are not those who love or make a lie—not those who are believing in purgatory, to prepare them for paradise—but who have "washed their robes, and made them white in the blood of the Lamb. THEREFORE they are before the throne of God." (Apocalypse, vii. 14, 15.)

The subjoined description of purgatory is given by Cardinal Bellarmine, in his work, *De Gemitu Columbæ*, B. ii. ch. 9:—

"Since many persons will not believe what they have never seen, it has pleased Almighty God sometimes to raise his servants from the dead, and send them to announce to the living what they have really beheld. A pious father of a family, in Northumberland, died after a long illness, in the early part of one night, but to the great terror of those who watched by the body, came to life again at the dawn of the following day. All but his faithful and affectionate wife fled at the sight of him, and to her he communicated, in the most soothing terms, the peculiar circumstances of his case, that he had indeed been dead, but was permitted to live again upon earth, though by no means in the same manner as before. In short, he sold all his property, divided the produce equally between his wife, his children, and the poor, and then retired to the Abbey of Melrose; he there lived in such a state of unexampled mortification as made quite evident, even if he had not said a word on the subject, that he had seen things, whatever was the nature of them, which no one else had been permitted to behold. 'One,' said the old man, 'whose aspect was as of light, and his garment glistening, conducted me to a valley of great depth and width, but of immeasurable length: one side of which was dreadful, beyond expression, for its burning heat; and the other, as horrible for its no less intolerable cold. Both were filled with souls of men, which seemed to be tossed, as by the fury of a tempest, from one side to the other; for, being quite unable to endure the heat on the right hand, the miserable wretches kept throwing themselves to the opposite side, into the equal torment of cold, and thence back again into the raging flames. This, thought I to myself, must be hell: but my guide answered to my thought, that it was not so. This valley, says he, is the place of torment for the souls of those who, after delaying to confess and expiate their sins, have at length, *in articulo mortis*, had recourse to penance, and so have died: these, at the day of judgment, will be admitted into the kingdom of heaven, by reason of their confession and penance, late as it was; but, meanwhile, many of them may be assisted and liberated before that day, by the prayers, alms, and fastings of the living, particularly by the sacrifice of the Mass!'"

But, in truth, the Church of Papal Rome is indebted to the heathen superstitions in this case, as in many others, of her pagan ancestry. No such doctrine as a Romish purgatory, nor the remotest grounds for it, is to be discovered in the Scripture. But in the sixth book of the

Æneid of Virgil, we find the exact pattern of this unscriptural, anti-scriptural, irrational, but to the Church of Rome, most lucrative imposture. *Æneid*, lib. vi. p. 739 :—

“ Ergo exercentur pœnis veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni,
Quisque suos patimur manes. Exinde per amplum
Mittimur elysium, et pauci læta arva tenemus.
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Æthereum sensum atque aurai simplicis ignem.”

“ For this are various penances enjoined ;
And some are hung to bleach upon the wind ;
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires.
All have their manes, and those manes bear :
The few, so cleansed, to these abodes repair,
And breathe, in ample fields, the soft Elysian air.
Then are they happy, when, by length of time,
The scurf is wore away of each committed crime :
No speck is left of their habitual stains,
But the pure ether of the soul remains.”

Dryden's Translation, Æneid, vi. 1002.

So long as Roman-catholics can be persuaded that the Holy Scriptures are unsafe, improper, and unintelligible, there is no limit to the absurd fables that can be pawned upon them for truth. In a little work, called “ *The Month of November ; or, a Series of Devotions, dedicated to the Souls in Purgatory !* from the French of M. Boudon,” Dublin (R.) Catholic Book and Vestment Depository, 24, Essex-quay, there is to be found a mass of falsehood, folly, and blasphemy, of which the following are a few specimens (p. 7) :—

“ The torments inflicted there (in purgatory) are incomparably greater than those of all the most violent diseases, united with all that could be inflicted of every possible kind of torture !”

“ The angelical (?) St. Thomas teaches, that the sufferings of our blessed Lord in his passion are *surpassed* by those inflicted in this prison of woe !”

“ Some persons, *appearing a few hours after their death*, declared that they imagined themselves confined within its burning precincts entire years ! Indeed, it is of this place of torments we might say, that *one day there is equal to a thousand* elsewhere ! A single quarter of an hour in this place of woe is frightful in the extreme !”—p. 12.

“ It has been revealed to holy persons, that some souls have been condemned to the flames of purgatory for a hundred years, others for five hundred years, and many more until the day of judgment !”—p. 13.

It need not be wondered at, then, that in the "Hours of the Bless Virgin, according to the ritual of the Church of Salisbury," it is stated "that whosoever, in the state of grace, shall say seven prayers before the crucifix, and seven Pater Nosters, and seven Ave Marias, shall obtain *fifty-six thousand years' pardon!!!*—fourteen thousand granted by St. Gregory, fourteen thousand by Nicholas I., and twenty-eight thousand by Sixtus IV.!"—Tyler's "Primitive Christian Worship," part ii. chap. i. London, 1847.

A little more from "The Month of November":—

"The pains of purgatory only differ in period of duration from those of hell. 'Eye has not seen nor ear heard, nor has the mind of man been able to conceive the pains that are suffered there!'"—p. 37.

"What, then, must not that poor soul have undergone, *who is the oldest tenant of this place of torture?*"—p. 38.

"Which of our neighbours stands in such need of assistance as *these holy prisoners?* They are *continually enveloped in fire*, which torments them much more than any fire of which we can form an idea."—p. 59.

"Another great pain which the *holy souls* in purgatory suffer, arises from their being ignorant of the time when their torment shall have an end!"—p. 65.

"*Inexpressible*, finally, are all the pains those *holy souls* suffer from *fire, weariness, someness, darkness*, and the *uncertainty* of the time of their liberation."—p. 68.

Perhaps a key may be found to this very glowing description of a purgatorial Romish fiction, in a few words in page 28:—"Shall it be said that Christians will *not expend a little of the dross of this world to deliver those whom they once held dear* from the flames of purgatory?" "The law of nations, in conjunction with the natural law, *imposes* upon us an *indispensable obligation* to procure their relief, *laying aside a certain sum annually* to do it!"

Yes, this is the only and the real argument for the doctrine of purgatory—insatiable avarice, "covetousness which is idolatry," working upon the fears of the superstitious, and trading on the simplicity and submissiveness of the ignorant.

The United Church of England and Ireland well and truly deals with this, and such like gross superstitions:—

"The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." (*XXII. Article of Religion.*) (*Note Z.*)

ARTICLE VII.

THE Church of Rome, in the seventh Article of the Creed of Pope the Fourth, binds her members to believe as follows :—

Likewise, that the saints, reigning together with Christ, are to be honoured invocated, and that they offer prayers to God for us, and that their relics be held in veneration.”

According to this, Roman-catholics are bound to believe three things :—

First. That the saints, reigning together with Christ, are to be honoured and invocated.

Second. That they offer prayers to God for us.

Third. That their relics are to be held in veneration.

With regard to the first point, the Council of Trent teaches as follows (Sess. 25) :—

That those men hold impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked, or who affirm that they do pray for men, or that to invoke them to pray for us, even for each individually, is idolatry; or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven.”

In Dr. Butler’s “General Catechism,” Lesson 19, we read as follows :—

Q. But is it lawful to ask the prayers of the saints ?

A. It is, as it is even lawful to ask the prayers of our fellow-creatures on earth.”

Dr. Doyle’s “Abridgment of Christian Doctrine,” p. 41 :—

Q. What is the Hail Mary ?

A. It is a most honourable salutation to the blessed Virgin Mary, and is addressed to her.”

From this it appears that the Church of Rome holds and teaches, that the saints in heaven *are* to be invoked; that they *do* pray for men; that it is not idolatry to ask their prayers for us; for each, individually; that it is not contrary to the Word of God to invoke them, nor opposed to the honour of Jesus Christ, the “one mediator between God and

man ;" and not foolish, but lawful, to supplicate, either by word thought, those who reign in heaven.

In opposition to all this, the Word of God sets forth God alone a object of prayer.

See Psalm xlix. 14, 15 :—

"Offer to God the sacrifice of praise, and pay thy vows to the Most Hi

"And call upon ME in the day of trouble ; I will deliver thee, and thou glorify ME."

See Daniel, ix. 9 :—

"But to thee, the Lord our God, mercy and forgiveness, for we have parted from thee."

Hear St. Paul, Philippians, iv. 6 :—

"In everything by prayer and supplication with thanksgiving, let your tions be made known to God."

Hear the Lord Jesus Christ himself, St. John, xiv. 13 :—

"And whatsoever you shall ask the Father in my name, that will I do, the Father may be glorified in the Son."

And again, St. John, xvi. 23 :—

"Amen, amen, I say to you ; if you ask the Father ANYTHING in my name HE will give it you."

Hear St. Peter, 1 Ep. iii. 12 :—

"Because the eyes of the Lord are upon the just, and his ears unto prayers ; but the countenance of the Lord upon them that do evil things."

Is it not plain from these passages, that prayer should be offered to God only ?

In order that the saints in heaven should be able to comply with prayers addressed to them, invoking their aid or intercession, or other favour, they must be supposed to hear, or to know, the prayers which are offered to them, when they are supplicated either by word or in thought.

If so, must not all hearts be open to them ? Must not all desires be known to them ?

But does not God claim this power to himself ? See 3 Kings, viii.

"Thou ONLY knowest the heart of all the children of men."

see Apocalypse, ii. 23 :—

(Jesus Christ) am HE that searcheth the reins and hearts."

God only knows what is in man, is it not contrary to the Word of God to attribute such knowledge to the saints?

And if they have no such knowledge, is it not sin and folly to invoke them as if they had?

There is not in all the Word of God a *command* given to invoke the either of angels or departed saints.

There is not a *promise* given which should induce any one to do so.

There is not an *example* given of any one having ever done so.

On the contrary, there is a *command* to pray to God, given by Jesus Christ himself, St. Matt. vi. 6, 8 :—

Pray to thy Father.

Your Father *knoweth* what is needful for you *before you ask him*."

There is a *promise* to induce us to pray to God given by Jesus Christ, St. Matt. vii. 7 :—

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."

And there are the *examples* of all the servants of God, mentioned in Scripture, praying to God, and to none but God.

There is no reason that we should offer prayers to saints departed, in order to obtain their intercession with God for us, because we ask the prayers of fellow-Christians upon earth. For, in the first place, we do not ask prayers to them that they may offer prayers for us. And, in the second place, we ask their prayers with and for us, because we can communicate our wants and necessities to them; and being themselves in the flesh, they can feel for us and feel with us, because they are themselves compassed with infirmity, and our seeking their prayers attributes to them human feelings, weaknesses, and sympathies; whereas, invoking the prayers of saints departed, as if they could hear our words, or know our thoughts, or be as ready as, or more ready than, God, to do all we ask for, is neither more nor less than to invest saints departed with the attributes of God himself.

What else is it but idolatry, to give to the creature that which should be ascribed and addressed only and solely to the Creator? And are not Roman-catholics guilty of idolatry when, with the sanction and by the action of the Church of Rome, they use such devotional exercises as the following?

In the "Psalter of the Blessed Virgin," by St. Bonaventure, the sub-

joined passages occur, amongst many of the same kind.* (*Note A*
Psalm, i. :—

“Blessed is the man that loveth thy name, Virgin Mary; thy grace strengthen his heart, &c., &c.

“Thy mercy and grace are everywhere told forth; and God hath blessed works of thy hands. Glory be to the Father,” &c.

Psalm xxi. :—

“That God, my God, turns his face towards me, thanks to thy merits, Mary, always Virgin.

“O Lady, I have cried to thee day and night: thou hast had mercy upon thy servant.

“Let the families of the nations adore thee, and let all the orders of angels glorify thee!” &c.

Psalm xxx. :—

“In thee, Lady, have I trusted, I shall not be confounded for ever: in thy grace uphold me.

“Thou art my strength and my refuge, my consolation and my protection.

“Into thy hands, Lady, I commend my spirit, my whole life, and my last breath. Glory be to the Father,” &c.

Psalm xxxv. :—

“Incline the face of thy Son towards us; *oblige him* to have pity on the poor sinners!” &c.

Psalm xlvi. :—

“Hear these things, all ye people; give ear ye who would enter into the kingdom of God.

“Honour the Virgin Mary, and you will find life and eternal salvation,” &c.

Psalm cii. :—

“O my soul, bless the mother of Jesus Christ; and thou my inward parts glorify her name.

“Sins are remitted by her grace, and sickness is healed by her mercy,” &c.

Psalm civ. :—

“Everlasting salvation is in thy hand, O Lady; they who would virtuously honour thee will obtain it,” &c.

Psalm cix. :—

“The Lord has said to our lady: My Mother, sit thou on my right hand,”

* See for a most valuable store of information on this subject, “*Mariolatry*,” By the Rev. T. H. Horne. London: Painter. 1841. And “*Popery Detected*,” by the same eminent author. Also Dr. Cumming’s “*Translation of the Psalter of the Blessed Virgin*,” by St. Bonaventure.

article v. :—

O blessed Virgin, thou savest whom thou wilt; and he from whom thou est thy face dies," &c.

article vi. :—

As the child cannot live without its nurse, so you cannot obtain salvation out our lady," &c.

article vii. :—

Angels bless our lady; heavens bless our lady. Let all nature bless our &c.

At thy name let every knee bend in heaven, upon earth, and in hell," &c.

Those who are acquainted with the Psalms of David, and the Word of God generally, cannot fail to see that Bonaventure has put the Virgin Mary in the place of God, and made her the object of those prayers, the subject of those praises which are addressed in the Scriptures to Almighty God, and which it is a fearful impiety to offer to any but Him.

Hymn to the Virgin, in imitation of that of Zacharias, Luke i. :—

Through the bowels of the multitude of thy mercy, visit us, O Morning Star, rising from on high.

Enlighten the darkness of those who are sitting in the shadow of death," &c., (*Bonaventura Opera*, tom vi. p. 480, ed. 2.)

From another Hymn to the Virgin, in imitation of Habakkuk, iii. :—

O thou blessed One, our salvation rests in thy hands. Remember our poverty, O thou pious One.

Whom thou willest, he shall be saved; and he from whom thou turnest thy countenance, goeth into destruction!"

From the *Te Deum* of Bonaventure, "*Tributo Quotidiano*," pp. 78, 8th edition of 1839 :—

We praise thee, the Mother of God; we acknowledge thee, Mary the Vir-

All the earth doth worship thee, the spouse of the Eternal Father.

To thee all angels, &c., &c., do service. O Lady, save thy people, that we may be partakers of thy Son's inheritance.

Vouchsafe, O, sweet Mary, to keep us now and for ever without sin.

In thee do we hope, O, sweet Mary; do thou defend us eternally."

In imitation of the Creed of St. Athanasius :—

Whosoever will be saved, before all things it is necessary that he hold firm faith concerning the Virgin Mary.

Which except every one keep whole and undefiled, without doubt, he shall perish everlastingly, &c., &c.

"This is the faith concerning the Virgin Mary; which except one do believe faithfully and firmly, he cannot be saved." (*Bonaventuræ Opera*, tom 491, ed. 8.)

From the "Crown of the Blessed Virgin Mary" (*Bonav. Op.* vi. p. 447):—

"Therefore, O, Empress, and our most benign Lady, BY THY RIGHT OF THY, COMMAND THY MOST BELOVED SON, our Lord Jesus Christ, that he v safe to raise our minds from the love of earthly things to heavenly desires

From the "Glories of Mary, translated from the Italian of Bl Alphonso Liguori, and carefully revised by a Catholic Priest." lin: Coyne. 1833. 18mo:—

"Will not God, who has an infinite love for Mary, fling away, at her suit thunderbolts which he was going to hurl on wretched sinners? . . . God reject her prayer? Is it not of her it was said, 'The law of clemency on her lips?' Indeed, every petition she offers is as a law emanating from Lord, by which he obliges himself to be merciful to those for whom she intercedes."—pp. 16, 17.

"Dispensatrix of the divine grace, *you save whom you please*; to you, the I commit myself, that the enemy may not destroy me (p. 100). . . . St. Ignace, to increase our confidence in Mary, assures us, that our prayers will be *more speedily* heard, in invoking *her* name, than in calling on that of Jesus Christ (p. 96). . . . We, holy Virgin, hope for *grace and salvation* through *you*; and since you need but say the word, ah! do so; *you* SHALL be heard, WE SHALL BE SAVED!

"We read in the Chronicles of St. Francis, that brother Leo once saw in vision two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed mother. He observed many who endeavoured to ascend the first ladder, after mounting a few steps fell down; and, on trying again, were equally unsuccessful; so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the Blessed Virgin having held forth her hand to help them!" (*Note BB.*)

An edition of the "Glories of Mary" was printed in 1852, "by the Redemptorist Fathers, St. Mary's, Clapham, Surrey," under the following sanction:—

"We hereby approve of this translation of 'THE GLORIES OF MARY,' and daily recommend it to the faithful."

✠ "NICHOLAS CARD. WISEMAN
"Archbishop of Westminster.

"Given at Westminster, on the Feast of St. Alphonsus de Liguori. A.D. 1852."

Before I make a few further extracts from this work, it may be well

mention that it contains quotations from the writings of upwards of canonized saints in the Church of Rome, besides cardinals, doctors, &c., &c. Indeed, Liguori seldom says anything of his own, which does not follow up by a similar statement from some of the authors already mentioned.

This edition contains 624 pages, closely printed, and every page is of the most idolatrous devotion to the Virgin Mary, as well as the daring and reckless misapplication of passages of Scripture, which bring only to the Godhead, to her. Liguori, in the "Author's Preface" at the close of the volume, states, that "as an obedient son of the Holy Roman Catholic Church and the Apostolic See, he submits himself, and all that he has written in his book, to her judgment."

The judgment of the Church of Rome was, that "on the 18th of May, 1803, Pope Pius VII. confirmed the decree of the Sacred Congregation of Relics, which declared that *all* the writings of St. Alphonsus, whether *printed* or *inedited*, have been *most rigorously examined*, according to the discipline of the Apostolic See, and *that not one word* *been found worthy of censure*;" and, "that in all the examinations undertaken with a view to the *canonization* of St. Alphonsus, and the definite judgment of the Sacred Congregation, *all* agree, with unanimous voice, with unanimous consent, with one voice unanimously *e concordi, unanimi consensu, una voce unanimiter*)."—Rom. Cath. Calendar, 1845.

His, with Dr. Wiseman's recommendation, or even without it, is sufficient to commit the Church of Rome to the contents of the "Gloria of Mary."

Another very important matter, and deserving of serious attention, is—the gross contradictions, both with regard to their doctrines and practices, which are to be found in the authorities in the Church of Rome. And before proceeding to make further extracts from Liguori, the reader is directed to the following passages from "The Catholic Christian Instructed," by the Right Rev. Dr. Challoner. Page 174:—

Q. Do you, then, allow divine honour or worship to the blessed Virgin Mary?

A. No, certainly.

The Church in this, as in all other things, keeps the *golden mean* between the extremes; she *condemns* those who *refuse* to honour the blessed mother of God, but *much more* those who would give her divine worship. She thinks no honour can be given to any pure creature too great for the Blessed Virgin; but as she knows there is an *infinite distance* between her and God, she is far from offering divine office to her, or *paying her any worship that belongs to God alone*."

Again, p. 176:—

Q. But is it not *highly absurd*, that according to the common way of saying beads, there are repeated *ten* Hail Marys for *one* Our Father?

"A. It would be *absurd*, indeed, and *blasphemous*, also, if the meaning were to signify that the Blessed Virgin is either *more powerful* or *more mighty* than her Son, or that we have a *greater confidence* in her than in Him; BUT FAR FROM ANY SUCH NOTIONS."

In Gother's "Papist Misrepresented," abridged by Dr. Challoner, the following imprecation is to be found on this subject:—

"*Cursed* is every goddess-worshipper that believes the blessed Virgin Mary to be *any more than a creature*: that *worships* her, or *puts his trust* in her more than God; that believes *she* is *above* her Son, or that *she* can in anything compare with Him. Amen."

What has been already quoted from Bonaventure and Liguori is obviously inconsistent enough with the foregoing. However, a few other specimens are subjoined from the latter, in order that the reader may more fully decide whether the canonized saint of the Church of Rome, Liguori, falls under the denunciation of Dr. Challoner, or Gother's anathema. In the "Introduction," p. 7, to the "Gloria of Mary," the following sentence occurs:—

"And if the opinion is true, and I consider it as indubitably so (as I show in the sixth chapter), that all graces are dispensed by Mary, and that *who are saved, are saved only by the means of their Divine Mother*, it is a necessary consequence that the *salvation of all* depends upon *preaching Mary*, and exciting *all confidence in her*!"

Page 15:—

"Who is ignorant of the power of the prayers of Mary with God? 'The word of clemency is on her tongue.' Each of her prayers is, as it were, an *established law* for our Lord, that he *should show mercy* to all for whom she intercedes. Bernard asks, why the Church calls Mary the Queen of Mercy? And he replies, that it is because we believe that *she* opens the abyss of the mercy of God *to whomsoever she wills, when she wills, and as she wills*; so that there is *no sin* however great, who is lost, if Mary protects him."

Page 17:—

"It cannot be denied but that the Son is under great obligation to her for having given him his humanity; and therefore Jesus, to pay, as it were, what he owes to Mary, and glorying in her glory, honours her in a special manner by listening to, and granting all her petitions."

Page 144:—

"Of Mary alone it can be said, that she was so far favoured as to be not only herself submissive to the will of God, but *even that God was subject to her will*. And whereas of all other virgins, remarks the same author, we must say that 'to follow the Lamb whithersoever He goeth,' of the blessed Virgin Mary, we say that *the Lamb followed her*, having become subject to her."

Page 233 :—

‘ O immaculate Virgin, we are under thy protection, and, therefore, we have recourse to thee alone ; and we beseech thee to *prevent* thy beloved Son, who is *stated by our sins,*” &c. (Prayer of Saint Ephrem.)

Page 236 :—

‘ Rejoice, then, O mother and handmaid of God. Be glad, then, with exceeding great joy, for thou hast him for thy debtor, who gives their being to creatures. We are all God’s debtors, but *He is debtor to thee !*” (Prayer of Saint Methodius.)

Page 237 :—

‘ O, Mary, if I place my confidence in thee, I shall be saved. O, mother of mercy, *appease* thy beloved Son.”

Page 343 :—

‘ At the death of Jesus, Mary united *her* will to that of her Son ; so much so, that *both* offered *one* and the *same* sacrifice ; and therefore the holy abbot says that *both* the Son and the mother effected human redemption, and obtained salvation for men. Hence Denis the Carthusian, also asserts that the Divine Mother can be called the Saviour of the world,” &c.

Page 546 :—

Cardinal Bellarmine (De Pœnit. lib. ii. c. 7) writes, that devotions performed in a state of sin, *if* they do not justify, they at least *dispose* the soul to obtain justification, through the *merits* of the Divine Maker, or of *other saints.*”

Page 610 :—

‘ O, my most holy Mother, &c., &c., speak for me ; thy Son does all that thou desirest him. Take me under thy protection—that is all I ask. Yes, for if thou protectest me, I fear nothing. I do not fear my sins, for thou wilt obtain a remedy for the evil they have done me. I do not fear devils, for *thou* art more powerful than all hell. *I do not fear Jesus my Judge himself,* for by a single prayer of thine *he is appeased.*”

The preceding are but a few samples of the entire work. The reader may judge whether “ The Glories of Mary ” come under Dr. Chalmers’s designation of absurdity and blasphemy, or Gother’s imprecation on goddess-worshippers.

In a work called “ The True Spouse of Jesus Christ, or Nun Sanctified,” also by Alph. Liguori, a new edition, published by Duffy, Wellington-quay, 1848, we read (p. 406) :—

‘ They who have not recourse to Mary are lost. St. Bridget *heard* our Saviour say to his mother, ‘ You would show mercy *even to the devil,* were he to ask with humility.’ The proud Lucifer will never *humble himself so far* as to recommend himself to Mary ; *but were he to humble himself to this divine Mother, and ask aid, she would not cast him off, but would deliver him* (the devil) *from hell by her intercession.*”

A few further specimens of the idolatrous worship of the Virgin Mary are subjoined farther on, from high and standard authorities the Church of Rome.

One of the many obvious objections to the doctrine of "The Immaculate Conception"—that is, that the Virgin Mary was conceived without sin; as generally, but not without doubt and dispute amongst her members, maintained in the Church of Rome; is this, that the Virgin Mary died. In the festival of the Assumption of the B. V. M., one of the most extravagant legends of the Roman Church, this fact of having died, which is admitted, is thus accounted for in the Roman Breviary (Pars. Æstiva, Aug. 15, In Assumptione B. M. Virginis, Lectio V.—

"To-day the immaculate Virgin, who was polluted with no earthly passion but reared in heavenly meditations, has not returned to the dust; but since she is heaven-animated, she is lodged in the celestial tabernacles. For how could she taste of death, from whom the true life emanated to all? But she yields to the law made by him whom she brought forth; and as a daughter of the old Adam, she underwent the old sentence; for her Son, too, who is the life itself, did not refuse it. But as the mother of the living God, she is worthily assumed to himself."

It is not easy to say whether this "lesson" shows more ignorance or contempt of the revealed truth of God.

The Roman Breviary, which is written in the Latin tongue, may be regarded as the Common Prayer-Book of the Roman Catholic priests. The edition now in use has been sanctioned by three Popes—Pius VI., Clement VIII., and Urban VIII.; no addition having been made to the Breviary sanctioned by the last-named Pope, except the insertion of some of the saints since canonized, as having had offices allotted to them.

The Rev. B. White, in his "Dialogues Concerning the Church of Rome," says:—

"The value which the Church of Rome sets upon the Breviary may be known from the strictness with which she demands the perusal of it. Whoever enjoys any ecclesiastical revenue; all persons of both sexes who have professed any of the regular orders; all subdeacons, deacons, and priests, are bound to repeat, either in public or private, the whole service of the day out of the Breviary. The omission of any one of the eight portions of which that service consists, is declared to be a mortal sin; that is, a sin that, unrepented, would be sufficient to exclude from salvation. The person guilty of such an omission loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty. The Breviary must, therefore, be regarded as the standard to which the Church of Rome desires to reduce the minds and hearts of her clergy, from the highest dignitary to the lowest priest. Every priest should have only one hour and a-half to devote to reading during the day; it is compulsory upon him to devote this time to the study of the Breviary."

The Breviary contains psalms and collects, lessons, lives and legends.

f saints for every day in the year. A few extracts are submitted, in reference to the subject of the Article now under consideration, the idolatrous worship of the Virgin Mary by the Church of Rome :—

"Feast of the most Sacred Name of the Blessed Mary.—On the Sunday within the octave of the Nativity of the same Blessed Virgin Mary, Sept. 8.

"Second Nocturn. Lessons from a Sermon of St. Bernard Abbott.

"Lesson IV.—And the name, says he, of the Virgin was Mary. Let us say a few words also on this same name, which, by interpretation, means *Star of the sea*; and, indeed, it is a name very fitly applied to the Virgin Mother (*i.e.*, a virgin and yet a mother). For she is most aptly compared to a star; because as a star, without any marring of itself (*i.e.*, hurt or loss to itself), sends forth its ray, so the Virgin* brought forth a Son; and as she sent forth her ray diminishes not the brightness of the star, so neither did the Son. . . . She herself, therefore, is that noble Star risen out of Jacob, whose rays illuminate the universe; whose effulgence shines pre-eminent in the heavens above, and penetrates even hell below, enlightening all regions, and warming hearts more than bodies. She it is that nurtures and cherishes our graces, and gently urges out our vices. She herself, I say, is that resplendent Star of passing glory, exalted above this our great and wide-spread ocean to suit our needs, glittering in merits, and illuminating with examples.

"R. As a cedar, I am exalted in Libanus, &c.

"Lesson V.—O thou, whosoever thou art, that findest thyself rolling rather in this world's tossing ocean, amid storms and tempests, than walking on land, turn not thine eyes away from this refulgent Star, if thou wouldst not be overwhelmed by the storms. If, then, the winds of temptation rise against thee, or thou runnest on the rocks of tribulations, look to the Star—call upon Mary. If thou art tossed on the waves of pride, or ambition, or detraction, or envy, look to the Star—call upon Mary. If anger, or avarice, or fleshly enticement shake the bark of thy mind, look to Mary. If, troubled at the enormity of thy sins, or confounded by defilement of conscience, or terrified with horror of the judgment to come, thou beginnest to be swallowed up in the abyss of sorrow, or the self of despair, think of Mary.

"R. Who is she that cometh forth as the sun, and fair as Jerusalem? &c.

"Lesson VI.—In perils, in straits, in adversities, think of Mary, invoke Mary. Let her not depart from thy mouth; let her not depart from thy heart; and that thou mayest obtain the suffrage of her intercession, do not forsake the pattern of her living. Following her, thou missest not thy way; asking of her, thou needest not despair; keeping thy thoughts on her, thou canst not err; she holding thee up, thou fallest not; she protecting thee, thou needest not fear; she guiding thy way, thou feelest no weariness; she being propitious, thou reachest the end of thy journey; and thus thou wilt experience in thyself how deservedly it is said—'And the name of the Virgin was Mary!'"

In the Office for September 9 (2nd dies. inf. Oct. Nativ. B. V. Mariæ), the following address to the Virgin Mary is to be found :—

"Through thee let that be excusable which we offer; through thee let that attainable which we confidently ask. Receive what we present, comply with

* "The passages omitted are too shockingly indelicate to bear translation. And these extracts are from an accredited book of Romish devotion!"

what we request, allow for what we fear ; *for thou art the only hope of sinners. Through thee we hope for the pardon of our offences ; and in thee is the most blessed expectation of our reward.*"

Two prayers are appointed to be said—one before, the other after, the office for the day, in the Roman Breviary. Prefixed to the latter is the following sentence :—

"To those who devoutly recite the following prayers after the office, Pope Leo X. gave indulgence to the defects and faults in performing the office arising from human frailty ; and it is said on bended knees."

Then follows the prayer :—

"To the holy and undivided Trinity, the humanity of our crucified Lord Jesus Christ, the prolific virginity (*fœcundæ integritati*) of the most blessed and most glorious ever Virgin Mary, and the entire body (*universitati*) of all saints be everlasting praise, honour, virtue, and glory, from every creature, and to the remission of all sins, through infinite ages of ages. Amen."

"V.—Blessed are the bowels of the Virgin Mary, which carried the Son of the Eternal Father."

"R.—And blessed the breasts which gave suck to the Lord Christ."

"Our Father."

"Hail Mary!"

The impiety of this is hardly credible. But it is faithfully translated from the Latin, which is to be found in each of the four parts of the Breviary, for Spring, Summer, Autumn, and Winter, in the late edition published under the sanction of the late Roman-catholic Archbishop Dr. Daniel Murray, by R. Coyne, 1844. The following account is given of what is called "*The Assumption of the Virgin Mary*," Aug. (4th dec. inf. Oct. Assumpt. B. Mariæ) :—

"*Lesson IV.* — We received from ancient tradition, that at the time of her glorious falling asleep (*dormitionis*) of the Blessed Virgin, all the holy Apostles who were travelling all over the world for the salvation of the heathen, being elevated on high, in a moment of time met together at Jerusalem. And when they were there, a vision of angels appeared to them, and they heard the psalms of the celestial powers. And then, with divine glory, she (the Virgin Mary) delivered her holy soul into the hands of God. But her body, which in some ineffable way conceived God, being brought forth, with angels and apostles, singing hymns, was deposited in a coffin in Gethsemane, in which place the singing of the angels continued for three whole days."

"*Lesson V.* — After three days, however, the angelic song having ended, the apostles who were present—for Thomas alone, who was absent, came after the third day, and wished to adore the body (*corpus adorare*) which had conceived God, opened the tomb ; but they could not find the sacred body at all in any direction. When they only discovered the things it had been wrapped up in, and which were filled with an ineffable odour, which arose from them, they shut the coffin. Ama

at the miracle of the mystery, *this was all they could think*, that he who was pleased to take his flesh, and to be made man, and to be born of the Virgin Mary, when he was God the Word, and the Lord of Glory; and who, after his birth, kept her virginity intact, he was also pleased to honour her immaculate body, preserved from corruption after her departure, by *translating* it, before the common and general resurrection."

This painful piece of folly finds a place in all the Romish histories of the Virgin Mary. One lately published, translated from the French of the Abbe Orsini (Duffy, 1852), ends as follows, p. 274 :—

"The most pure body of the immaculate Virgin was not left a prey to the grave-worms. During her life, earth and heaven equally contributed to the formation of this noble creature; after death, *heaven, not content with a part, has taken her entire, and glorified her entire !*"

To this passage is appended a note, remarkable not only for the novelty of the argument adduced for the Romish doctrine of the Assumption, but for the discredit it throws upon the veracity of the history thus solemnly admitted as unquestionable truth, not as a probability, into the Roman Breviary, which has been sanctioned, as was observed, by three Popes; and the daily reading of which is enjoined on the Roman priesthood, on pain of mortal sin. The note runs thus :—

"Godescard makes a very judicious remark, which *strongly confirms* the doctrine of the Assumption :—'Neither do the Latins, nor even the Greeks, a people fond of novelty, and so credulous in everything regarding relics, stories, legends—a nation, not even a single city, or Church, *have ever laid claim to the mortal remains of the Blessed Virgin, not even of the smallest particle of her body.* Again, *without prescribing the belief of the corporal assumption of Mary into heaven, the Church conceals not her leaning towards that belief!!*'"

The following is from the Confiteor :—

"I confess to Almighty God, to blessed Mary, ever Virgin; to blessed Michael the Archangel; to blessed John the Baptist; to the holy Apostles, Peter and Paul; to all the saints, and to you father (confessor), that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I BESEECH the blessed Mary, ever Virgin; blessed Michael the Archangel; blessed John the Baptist; the holy Apostles, Peter and Paul; all the saints; and you, father, to pray to the Lord for me."

From the *Missale Romanum*, on the Feast of the Name of the B. V. Mary :—

"Grant, we beseech thee, O Almighty God, that thy faithful, who rejoice under

the name and protection of the most blessed Virgin Mary, may, by her pious intercession, be delivered from all evils here on earth, and be brought to the eternal joys of heaven."

From the *Hebdonnas Mariana* (3rd edition, Dublin: Coyne. 1839 48mo.) :—

"O holy Mary, merciful Queen of Heaven, Daughter of God the Father, Mother of God the Son, Spouse of the Holy Spirit, noble couch of the Holy Trinity,—elected by the Father, preserved by the Son, beloved by the Holy Ghost overshadowed by the Father, inhabited by the Son, filled with all grace by the Holy Ghost! *Through thee, and for thee*, may I be blessed of God the Father, &c. &c., and may the most Holy Trinity, *through thy intercession*, receive my soul at the hour of death."—pp. 3, 4.

O holy Mary, Mother of our Redeemer, say, at the hour of my death, that thou art my mother, that I may be blessed, and that my soul may live for thee. *And if I shall be sent to that prison of burning*, until I pay the last farthing, *may thy mercy descend with me, to refresh me in the flames, to solace me in my torment*, that I may say 'According to the multitude of sorrows in my heart, may thy consolations refresh my soul. Then, O Mother, then hasten to assist me, let not thy Son depart until he shall have blessed me, and remitted all my debts, *because thou has requested him!*'—pp. 13, 14.

"O Holy Mary! most glorious Virgin, most loving Mother of Christ! when my tongue shall cleave to my throat, and I am about to be brought down into the dust of death, *commend my body, and my soul, my life, and my spirit*, my heart and members, and *all my senses and thoughts to thy son*, that he may receive my last sigh, in which, with a contrite heart and soul, I shall say, JESUS, MARY, JOSEPH Amen."—pp. 47, 48.

From "The Brief of Pope Pius IX. to the Roman-catholic Primate in Ireland, given at Rome," August 21, 1850. (Battersby's Catholic Directory for 1851, page 289) :—

"Nobly, indeed, do you provide for your clergy and people when you hasten to communicate to them all that devotion, wherewith you are yourself wonderfully imbued towards the most holy Mother of God, and most gracious Virgin Mary, BY WHOM EVERY FAITHFUL SOUL IS SAID, BY CYRIL, TO BE SAVED! Under the guidance, and auspices, above all, of her, to whom it is given to destroy all heresies, let us hope, in this raging tempest, for the present help of a merciful God, and let us expect it with confidence."

The subjoined extracts are taken from "The Glories of St. Joseph." Dublin: Richard Grace, Capel-street. 1843 :—

"Jesus, Mary, Joseph.

"V. O God, incline unto my aid.

"R. O Lord, make haste to help me.

"V. Glory be to the Father, &c. *Alleluiah.*"—p. 150.

"THE COMMENDATION.

"These hours canonical I have addressed to thee, St. Joseph, from a zealous trust, that by thy prayers thou wilt obtain, that I may live with thee in heaven eternally! Amen."—p. 154.

From the "Litanies of St. Joseph" (pp. 157-163):—

St. Joseph, advocate of sinners,
St. Joseph, comforter of the afflicted,
St. Joseph, the father of the faithful,
St. Joseph, our most holy patron,
St. Joseph, our strongest defender,
St. Joseph, our most loving father,
St. Joseph, preserver of our Saviour,
St. Joseph, image of God the Son,
St. Joseph, trust of the Virgin Mary,
St. Joseph, joy of the Virgin Mary,
St. Joseph, glory of the Virgin Mary,
St. Joseph, the first fruit of Christians,
St. Joseph, refuge of penitents,

Pray for us.

'That thou vouchsafe to preserve and direct those congregations that are peculiarly devoted to thee: We beseech thee to hear us.

'That thou vouchsafe to obtain for us a tender reverence and love of Jesus and Mary: We beseech thee to hear us.

'That thou vouchsafe to lead us in the path of the Lord Jesus, and of his most holy mother: We beseech thee to hear us."

From the "Salutation of St. Joseph" (p. 164):—

"Hail Joseph, image of God the Father.
Hail Joseph, called in the Gospel the Father of God the Son.
Hail Joseph, sanctuary of the Holy Ghost.
Hail Joseph, the faithful assistant of the Great Council.
Hail Joseph, exact observer of sacred silence.
Hail Joseph, example of meekness and patience.
Hail Joseph, mirror of humility and obedience," &c., &c., &c.

From the "Beads of St. Joseph." "Upon the lesser beads say":—

"Holy Joseph, most blessed of all blessed souls, after Jesus and Mary, pray for us, now and at the hour of our death. Amen."—p. 203.

From the "Novena of St. Joseph":—

"Let us pray.

"Compassionate St. Joseph, I most humbly petition, by this grief and this joy, that you will make intercession for me, that my frozen heart may become a fervent receptacle of my divine Redeemer, in the adorable sacrament of the altar, and my poor soul a permanent dwelling of the Holy Ghost. I now truly offer my memory, will, and understanding to be governed by divine Providence: beseeching God, *through your intercession*, that I may adore him so faithfully on earth as to deserve to sing eternally with the blessed angels the joyful canticle, Glory be to God on high."—p. 205.

From the "Christian's Pious Address to Jesus, Mary, and Joseph":—

"Most adorable Jesus, most admirable Mary, most amiable Joseph; wonderful

Trinity of three persons, the most holy that ever have been or ever shall be in this world, prostrate at your feet, in union of all the humility and devotion of heaven and earth, I hail, honour, and love you in every way in my power.

"O most desirable Jesus! O most amiable Mary! O most dear Joseph! I give myself up entirely to you—take possession of me for ever. O holy Trinity I offer and consecrate to you the three faculties of my soul. O Jesus, Mary, and Joseph, most blessed Trinity! bless me with the triple benediction of the thrice holy Lord."

"Live Jesus, Mary, Joseph, live,
My soul in glory to revive.
To Joseph, Mary, and the Son,
Be glory given and praises sung.
Father, Son, Spirit—one in three,
To you I breathe eternally."

A.M.D.G.—p. 227.

From the "Hymn and Prayer in Honour of St. Joseph":—

"Pius VII., by a rescript of the 6th of September, 1804, granted an indulgence of one year, applicable to the souls in purgatory, to all the faithful, every time they would devoutly repeat the following hymn in honour of the Patriarch St. Joseph, the foster father of Jesus Christ and the chaste spouse of the blessed Virgin Mary:—

A. M. D. G.

"HYMN TO ST. JOSEPH.

"Whoever blessed with health would spend
Life's transient day, and calmly end
That day without a fear;
To Joseph let them turn their eyes,
To Joseph let their prayers arise,
And he their prayers will hear!" &c., &c.

The following extract from this work, the "Glories of St. Joseph" will show how the Church of Rome contrives to turn these awful impieties to account:—

"The contributors to St. Joseph's Asylum, established in Dublin in the year 1836, partake the following spiritual advantages:—

"The Most Holy Sacrifice of the Mass will be offered on the first Wednesday every month in the Church of the Conception, Marlborough-street, and also the Convent Chapel of North William-street, for the spiritual and temporal welfare of the collectors and subscribers, and for the happy repose of the deceased benefactors and members of this asylum, their parents, friends, and relations."

"The poor inmates offer their most fervent prayers with the Holy Sacrifice of the Mass every day for the above intentions.

"They also pray for their benefactors each day at twelve o'clock, and every day after each meal.

"They recite the Rosary for them each evening at six o'clock, and say the Litany of St. Joseph for them every night.

They also offer up their communion for them on the third Sunday of each th.

And they offer up their prayers in a special manner whenever they are in-
 of the sickness or death of any of their benefactors.

Previous to the feast of St. Joseph, 19th March, and the patronage of St.
 ph, third Sunday after Easter, they will say the Novena dedicated to him,
 the spiritual and temporal welfare of all the benefactors.

By a rescript, dated at Rome, the 14th May, 1842, our Most Holy Father,
 e Gregory XVI., graciously granted for ever the following indulgences to
 contributors to St. Joseph's Asylum:—

A plenary indulgence to such as shall approach the sacraments of penance
 the holy Eucharist, on the feasts of the Patron St. Joseph—likewise a plenary
 lgence in the hour of death, and once each month, on any day at their option.
 These indulgences may be applied by way of suffrage to the souls of the faithful de-
 ed."

Pius VII., by a rescript of the 13th June, 1815, conferred for ever the follow-
 indulgences, already granted to those who give food to three poor persons,
special remembrance and honour of Jesus, Mary, and Joseph.

1. Seven years and seven quarantines each time they perform this charitable
 k, with true contrition for their sins.

2. A plenary indulgence, if they go to confession and communion, &c.

3. An indulgence of 100 days, to those belonging to the family of the persons
 give this relief if they contribute to the work of mercy by their services, or
 by their presence.

These indulgences are applicable to the souls in purgatory !!"

in the second point, in the seventh Article of the Creed of Pope Pius
 Fourth, the Church of Rome teaches, "that they (the saints reign-
 together with Christ) offer prayers to God for us."

With regard to this second point, the Council of Trent decrees, in
 sion 7, that the faithful are to be taught—

That the saints who reign together with Christ offer their prayers to God
 nen; that it is a good and useful thing suppliantly to invoke them, and to
 to their prayers, help, and assistance, with the object of obtaining benefits
 a God through his Son Jesus Christ our Lord, who is our only Redeemer and
 our; and that those men are of impious sentiments," &c. [as before quoted
 age 89].

likewise "The Catechism of the Council of Trent" (p. 302) asserts,
 "angels and saints," who are enjoying the glory of heaven, are to
 invoked:—

They are, therefore, to be invoked, because they always behold the face of
 , and most willingly undertake the advocacy of our salvation conferred on
 1. To honour the saints who sleep in the Lord, to invoke their intercession,
 to venerate their sacred relics and ashes, far from diminishing, tends consi-
 bly to increase the glory of God."

from this it appears that the Church of Rome holds and teaches,
 the saints and angels in heaven offer prayers to God for us; that

it is good and useful to invoke them, and flee to them for help and assistance; that they are appointed by God the willing advocates of salvation; and that, instead of lessening, it tends considerably to increase the glory of God to do so.

In opposition to this, the Word of God sets forth the Lord Jesus Christ as the **ONLY WAY** of access to God, and the **ONLY CHANNEL** through which the blessings of God the Father are secured to, and bestowed upon mankind.

Hear the Lord Jesus Christ himself. St. John, xiv. 6:—

“I am the way, and the truth, and the life: no man cometh unto the Father **BUT BY ME.**”

Hear St. Paul. Ephes. ii. 18:—

“For by him (Jesus Christ) we have access both (Jews and Gentiles) in spirit to the Father.”

Also 1 Timothy, ii. 5, 6:—

“For there is one God, and one Mediator of God and men, the man Christ Jesus, who gave himself a redemption for all.”

Also Hebrews, vii. 24, 25:—

“But this (High Priest Jesus) for that he continueth for ever, hath an everlasting priesthood,

“Whereby he is able also to save for ever them that come to God by him, always living to make intercession for us.”

Also 1 St. John, ii. 1, 2:—

“But if any man sin, we have an advocate with the Father, Jesus Christ the just.

“And he is the propitiation for our sins, and not for ours only, but also for those of the whole world.”

Is it not plain from the foregoing, that the Lord Jesus Christ is only Mediator, Intercessor, and Advocate; and also that his mediating intercession, and advocacy are founded upon, and made effectual by, having laid down his life as a sacrifice of redemption, propitiation, satisfaction, and atonement for sin?

That the Word of God sets forth Jesus Christ as the *only* channel by which the blessings of God are effectually secured to, and bestowed upon mankind, is plain from Paul's prayers for the Philippians, iv. 19

“May my God supply **ALL YOUR WANT**, according to his **RICHES IN GLORY** through Christ Jesus.”

also St. John, xiv. 13, 14 :—

“WHATSOEVER you shall ask the Father in MY NAME that will I do, that the Father may be glorified in the Son.
If you shall ask me ANYTHING in my name, that I will do.”

also St. John, xvi. 23, 24 :—

“Amen, amen, I say to you : if you ask the Father anything in my name, he will give it you.
Hitherto you have not asked anything in my name. Ask and you shall receive, that your joy may be full.”

It is not plain, that the Lord Jesus Christ is not only fully and solely qualified to act as Mediator between God and man, but that the Word of God also sets forth his perfect ability, and entire willingness and readiness to comply with all our requests? See Hebrews, ii. 18 :—

“For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.”

also Heb. vii. 25 :—

“(Jesus) is able also to save for ever them that come to GOD BY HIM : for he is living to make intercession for us.”

also John, vi. 37 :—

“All that the Father giveth to me shall come to me ; and him that cometh to me, I will not cast out.”

also Matt. xi. 28–30 :—

“COME TO ME all you that labour and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls.
For my yoke is sweet and my burden light.”

It is plain from the foregoing, that Jesus Christ alone in heaven hears prayers to God for us ; that he alone, as being truly God, and man, is qualified and fitted to obtain, and bestow all things needed for “the life that now is, and that which is to come.”—1 Tim. iv. 8.

The following passages are quoted by the Church of Rome in support of her doctrine of the invocation of saints. Luke, xvi. 9 :—

“And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.”

There is no argument to prove that saints should be invoked ; or that they assist us in their prayers.

The grand object of our Lord's parable, which precedes the quoted (see 1-8) was, to press upon his disciples the necessity of prudent regard for their everlasting interests, as the "unjust steward" manifested for his worldly welfare; the fact being, as our Lord says it (verse 8), that the "children of this world," those who belong to the world who are devoted to it, and have no aims beyond it, show greater thought, shrewdness, and sagacity in compassing their temporal and desirable advantages, than the "children of light"—the sons of "God" who "is light," because believers in Him who is the "light of the world;" and the "eyes" of whose "understanding" are "enlightened by the Spirit of God"—than these show with regard to those things which belong to their peace and life. It would be true wisdom in the "children of light" to "make their calling and election sure;" to "persevere to the full assurance of faith." But they are less prudent in this respect than "the children of this world" prove themselves, whose industry, activity, and singleness of purpose, are all exerted to fulfil an earthly object, and secure an earthly end.

In its secondary sense the parable is designed, in an implied reference to the "Pharisees who were covetous" (verse 14), to teach Christ the true use of the "unrighteous mammon;" so called, because so unrighteously acquired, unrighteously heaped up, and unrighteously put out—that true use being "to minister to the necessities of the saints, and to aid in sending the Gospel to those who are ignorant of its sacred truths. This use of the means which God may have placed at our disposal, according to his will, and which we have only received in trust for others (verse 12), that we may be instruments of God to the good, shall end in "an entrance being ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Cor. i. 11), and our being abundantly welcomed by those saints, to whom in their spiritual and temporal exigencies we have been blessed by Christ into the kingdom of heaven, which Jesus Christ, after he had "passed through the sharpness of death," "opened to all believers."

The next passage quoted by the Church of Rome in support of the doctrine of the invocation of saints, is Apocalypse, v. 8:—

"And when he had opened the book, the four living creatures and the four-and-twenty ancients fell down before the Lamb, having every one of them a golden vial full of odours, which are the prayers of saints."

This is no proof that saints departed are to be invoked that they may present to God the prayers of the saints on earth, and intercede for them, as the Scripture teaches that Jesus only does, and alone can do.

The prayers here mentioned are those offered by the saints themselves to God, and are their own prayers, as the praises which follow.

own praises (verses 8, 9). The vision here described by St. John is easily understood from Hebrews, xii. 22-24. Compare Psalm cxl. 2; x. 4; Leviticus, xvi. 12; xxvi. 31. Further, the Church of Rome, in order to support her doctrine of the vocation of saints, quotes the following passages from the Word of God to prove that saints departed know what passes amongst us. 1 Cor. xv. 10 :—

“And I say to you, there shall be joy before the angels of God upon one sinner who doth penance.”

There is plain proof here of the wilful mistranslation of the word which signifies “repenting,” and *not* “doing penance,” (*μετανοουντι*), which the word *never* meant, and never *could* mean. But there is no proof here that *saints departed* know what passes amongst us. Nor is there any proof that angels have such knowledge either, unless as communicated to them by God. See the parable preceding, and mark verses 6, 9.

The Church of Rome quotes also 1 Cor. xiii. 12, in which St. Paul is speaking of *the knowledge of God* which he would enjoy in a future state, and its fulness and perfection, as compared with his limited and imperfect knowledge here; and does not make the shadow of allusion to saints departed as knowing what passes amongst us.

Equally groundless is the proof which the Church of Rome would derive from 1 John, iii. 2, in which the inspired writer is speaking of what the saints shall be, and how they shall appear when Jesus comes the last day, and of the resemblance they shall then certainly bear to him, though it is past their accurately conceiving now.

In support of her doctrine of the worshipping of angels, the Church of Rome quotes Apocalypse, xix. 10 :—

“And I fell down before his feet to adore him.”

Also, xxii. 8 :—

“And after I had heard and seen, I fell down to adore before the feet of the angel who showed me these things.”

By referring to what immediately follows in the case of both the preceding quotations, it appears that the angel said to St. John, “See thou do it not!”

The Church of Rome quotes, also, in support of her doctrine of the vocation of angels, Apoc. viii. 3 :—

“And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of saints upon the golden altar, which is before the throne of God.”

This is an illustration taken from the service in the Jewish temple which the golden censer was carried by the high priest alone. plain that, in the preceding passage, "the angel" is the Lord Christ, "the Apostle and High Priest of our confession" (Heb. ii). The high priest alone, also, under the Jewish dispensation, could approach "the golden altar," as the altar of incense. In so doing glorified Jesus, who alone makes intercession for us "within the veil."

The Church of Rome quotes also Joshue, v. 14, 15; Osee (Heb. xii. 4; and Zacharias, i. 12; in all of which passages it is evident the "angel" spoken of is the Lord Jesus Christ.

The Church of Rome quotes also, in support of her doctrine of invocation of angels, Apoc. i. 4:—

"John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the spirits which are before his throne."

Compare with this, chapter iii. 1; and iv. 5. Here is no argument for the invocation of angels! "The seven spirits" are a symbolic expression for "the Holy Spirit, who proceedeth from the Father and the Son" (Nicene Creed).

The Church of Rome quotes also in support of this doctrine, Gen. xlviii. 16:—

"The angel that delivereth me from all evils, bless these boys; and let their name be called upon them, and the names of my fathers Abraham and Isaac, and may they grow into a multitude upon the earth."

But see the verse preceding, verse 15, with which compare Osee (Heb. xii. 4). It is evident that it is the Lord Jesus Christ, the "Angel of the Covenant," who is spoken of by the patriarch.

In the third point, in the Seventh Article of Pope Pius's Creed, the Church of Rome teaches, that "the relics of the saints are to be held in veneration."

On this subject, the Council of Trent (Session 25) states, that "the faithful are to be instructed concerning the honour due to relics."

In the "Catechism of the Council of Trent" (p. 302), it is stated that—

"To honour the saints who sleep in the Lord, to invoke their intercession, and to venerate their sacred relics and ashes, far from diminishing, tends considerably to increase the glory of God."

This "veneration of the sacred relics and ashes" of departed saints as taught in the Church of Rome, is either a *religious* veneration, or is not.

If it is *not* a religious veneration, it should have no place in a creed which consists of articles of religious faith, which are enjoined under penalty of damnation.

If it is a *religious* veneration, as all the instructions and practices of the Church of Rome on this subject undoubtedly prove and assert it to be, it is degrading to the true worship of God, and debasing to the mind of any worshipper, to show any regard or respect to, what are at best miserable memorials and evidences of sin, corruption, and death.

There is not to be found in all the Word of God any *command* to venerate the relics and ashes of departed saints."

There is not in all the Word of God any *promise* connected with such veneration of the relics and ashes of departed saints.

Nor is there any case or *example* in all the Word of God of such veneration having ever been paid.

Our blessed Lord says, St. John, iv. 24 :—

"God is a spirit; and they that adore him must adore him in spirit and in truth."

How could it tend to, or promote, or consist with such worship as this, to venerate "dead men's bones," and objects only calculated to excite ridicule or disgust?

The following are some of the relics of saints, &c., said to be in possession of the monks of Glastonbury* :—

Some of Rachel's tomb; some of the rod of Moses with which he led the children of Israel out of Egypt; some of the manna; some relics of Daniel in the furnace; relics of the three children whom God delivered from the furnace; one bone of one of them; a relic of the place where our Lord was born; some of the clothes in which he was wrapped up in the manger; two of the manger; some of the gold offered by the magi; one of the waters in which the water was turned into wine; one of the stones which the devil tempted Jesus to make into bread, and which the Lord blessed; some of the fragments of the five barley loaves with which our Lord satisfied the five thousand; some of the ground where the Lord was transfigured; some of the stone on which he stood on the pinnacle of the temple; some of the pebbles and earth on which the holy Mary wept when she saw our Lord pierced with the spear, and her feet fell on the ground; the bone of John the Baptist's middle finger; a small bone of his hand; a great bone of St. Peter; two of his teeth; some of his beard; one tooth of St. Paul; some of his beard; his bones, his blood; five of the bones of St. Andrew; two teeth, and some of his cross; the jaw-bone of St. Philip, with three teeth, and half of his arm; two bits (*duo frusta*) of St. James !!"

The monastery of Glastonbury was under the protection of the Virgin

Johannis Confratris et Monachi Glastoniensis Chronica, vel Historia de Glastoniensibus. Oxonii, p. 22. This work is in the Library of the Atheneum Club in London.

Mary, and in great repute for sanctity, &c., &c. According to the torian who enumerates the relics mentioned above, and many monks, queens, archbishops, bishops, generals, and nobles of both sexes of every rank and dignity, thought it a great privilege to enrich a monastery—a great privilege to live, and die, and be buried in it; not in it, to have a portion of this holy ground buried with them whenever they were interred.

It is painful in the extreme to see Roman-catholics so grossly imposed upon by this doctrine of relics. More painful still, that they are persuaded into the miraculous efficacy of what comes more within the province of the rag and bone gatherer, than the creed or the priests of the Church calling themselves Christian or rational.

The following occurs in the “Roman Breviary,” “Feast of Peter’s Chains,” August 1, Lesson IV.:—

“In the reign of Theodosius the Younger, when Eudocia, his wife, had come to Jerusalem to perform her vows, she was loaded there with many presents. In particular, she received a gift surpassing all the rest; that of an iron chain adorned with gold and gems, which they affirmed to be the very chain with which the Apostle Peter had been bound by Herod.

“Eudocia having devoutly *worshipped the chain*, afterwards sent it to Roman daughter Eudoxia, who made a present of it to the supreme Pontiff; he in his turn showed her the other chain with which the same Apostle had been bound under Nero.

“*Lesson V.*—When, therefore, the Pontiff had placed the Roman chain with that which had been brought from Jerusalem, it came to pass that they became so knitted together, as to appear not two, but one chain, wrought by the same artist. By the which miracle so great honour began to be paid to those chains that for this reason a church, under the name of *St. Peter in Chains*, with the inscription, Eudoxia, was dedicated in the Esquiline, and a feast-day appointed in memory of the same on the first of August.

“*Lesson VI.*—Since which time the honour (*i.e.*, worship), which on the same day was wont to be given to the profane solemnities of the Gentiles, began to be paid to the chains of Peter, the touch of which cured the sick, and cast out devils. For instance, in the year of salvation, 969, it happened that a certain Count of the household of the Emperor Otho, being possessed of an unclean spirit, began to tear himself with his own teeth. Wherefore, by the Emperor’s order, he was brought to Pope John; and as soon as the holy chain touched the Count’s mouth, the horrible spirit, jumping out of him, left him free; and since then the relic of the holy chains was propagated in the city.”

“They show at Rome (says a modern traveller) the heads of St. Peter and St. Paul, encased in silver busts set with jewels; a lock of the Virgin Mary’s hair; a phial of her tears, and a piece of her green petticoat; a robe of Jesus Christ, sprinkled with his blood; some drops of his blood in a bottle; some of the water which flowed out of the wound in his side; some of the sponge; a large piece of the cloth on which all the nails used in the crucifixion; a piece of the stone of the sepulchre on which the angel sat; the identical porphyry pillar on which the cock perched when he crowed after Peter denied Christ; the rods of Moses and Aaron; and

ces of the wood of the real ark of the covenant."—*Rome in the Nineteenth Century*, ii. pp. 234, 289.

' In the Church of the Escorial, in Spain (says Mr. Twiss), there are *eleven thousand* relics. A few extracts from a Spanish account of them, printed in 1764, I probably amuse the reader.

' We will first begin with the relics of our Saviour, who, as he gave himself as, left us some of his precious jewels, which are incomparable and divine.

' Several pieces of his most holy cross, all admirably garnished with gold, silver, and jewels, especially that which is *adored* on Good Friday.

' Thirteen thorns out of his crown, which pierce the soul with their points, when we consider them as in the delicate temples of that most loving King of glory.

' Some pieces of the column to which he was bound, and of the manger in which he was born to die for us; which invite hearts to break in pieces through compassion and gratitude.

' In the second place, are the relics of his most holy mother, which gladden hearts of those who seriously consider their incomparable value. Three or four pieces of the habit which adorned that most pure and virginal body, in which was formed that of Jesus Christ our Lord, her son, are placed in one case. So a piece of the handkerchief with which she wiped her eyes, at the foot of the cross, when those tears, as precious as the gems of Aurora, joining themselves with the rubies of the western sun, incorporated themselves with the treasure of our redemption.

' In order to protect the edifice from lightning, there are several relics, especially those of St. Lawrence (a leg and foot), its patron, in metal cases, inserted in the balls and crosses which are at the tops of the towers."—*Travels in Portugal and Spain*, p. 105.

In support of her doctrine of the veneration due to "relics," the Church of Rome quotes Exodus, xiii. 19 :—

"And Moses took Joseph's bones with him, because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with me."

Moses did thus in compliance with Joseph's dying command, which command was an evidence of Joseph's faith in the promises of God, and was given as an encouragement to the faith of the children of Israel (see Genesis, l. 23, 24, and Hebrews, xi. 22), and is no proof for the veneration of relics, or their being preserved for that purpose.

In the "Table of References," appended to the Douay Bible, we read, "Relics, miraculous," and the following passages are referred to in proof of the facts upon which the Church of Rome would build the doctrine of "the Veneration of Relics," 4 Kings, xiii. 21 :—

"And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet."

This is no proof that "relics" are to be venerated. The bones of the

prophet, upon contact with which the dead man revived, had no hon paid, or commanded to be paid to them. They were not taken up : enshrined, nor were any processions made in honour of them. (wrought this extraordinary miracle in confirmation of the truth of doctrine taught by Eliseus, and in confutation of the false doctrine of worship of the Israelites. It was evidently also intended to strengt the faith of Joas in the promised success against the Syrians, and encourage such of the people of Israel as had been followers of Elise with the prospect of the life everlasting, of which this miracle wa type or sign.

The Church of Rome also quotes Matthew, ix. 20, 21! and Acts, : 11, 12 ! in support of her doctrine of the " Veneration of Relics."

Matthew, ix. 20, 21:—

" And behold, a woman who was troubled with an issue of blood twelve ye came behind him and touched the hem of his garment.

" For she said within herself, if I shall touch only his garment I shall be heal

Acts, xix. 11, 12:—

" And God wrought by the hand of Paul more than common miracles.

" So that even there were brought from his body to the sick, handkerchiefs aprons, and the diseases departed from them, and the wicked spirits went of them."

The only comment that need be made upon the use to which Church of Rome attempts to distort the foregoing passages is, perha to mention, that in the Church of Santa Prasside, in Rome, they exhibit " part of our Lord's seamless robe!" as also " the heads teeth of both St. Peter and St. Paul," which latter are also said to exhibited in St. Peter's, and St. John's of Lateran ; while the Fran cans in Bilboa assert that they are in possession of the real head of Paul; and the Augustines, in the same city, assert the genuineness " a part of St. Peter's skull" which belongs to them. But, with all temerity with which the Church of Rome, at suitable times and in s able places, puts forth her " lying wonders," it does not appear that efficacy attaches to these relics now.

The Creed of Pope Pius, and its original, the Council of Trent, sp cautiously when they assert that " relics" are to be held " in ven tion." The practical application of this doctrine by the Church of Ro is much more clearly and distinctly laid down in the words of one of speakers at the Second Council of Nice:—" I adore, worship, emb the relics of the saints!" on which occasion the whole assembly reso (Act. 4), " that the bones, ashes, rags, blood, and sepulchres of saints should be *adored*, only men should not offer sacrifice unto the

cardinal Baronius, too, speaks of it as an honour done to him by Pope Clement VIII. that, though unworthy of so great an undertaking, he is yet sent by him to examine and *adore* the body of St. Cecilia ! *Annal. ad Ann.* 821, s. 14.

It is almost incredible that a Church, professing to hold and to teach the religion of the Bible, could presume to insult men's common sense, reason, and judgment, by such statements as we subjoin upon this subject of "the relics of the saints."

In the "Glories of St. Joseph" (Dublin : Richard Grace, Capel-street, 1843), p. 52, we read :—

"The sixth, who was eminent for her devotion to St. Joseph, was blessed Margaret de Chateau, of the holy order of St. Dominick. As commonly we think on what we love, so this virgin had ordinarily no other subject of meditation in the sacred birth of our Saviour, lying in the manger, assisted by the blessed virgin and St. Joseph ; and meditating upon those services that St. Joseph had rendered to this infant and his holy mother, caused both an incredible consolation in her mind, and a singular affection to this holy patriarch ; nor was this without many wonderful effects, which were manifestly wrought by the finger of God, who most wonderfully drew in her heart these three personages, attending on Jesus lying in the crib—a favour never before heard of ; who, being often asked to tell her confidants, saying, ' O that you but knew what I carry and keep in my heart ! ' After she was dead she was opened, and in her heart they found three precious stones, on which were engraved the three objects of her love. On the first was an image of our blessed lady, with a rich crown upon her head ; on the second lay little Jesus, surrounded by a flock of lambs ; in the third stood St. Joseph, with a venerable countenance, a mantle of gold hanging on his shoulders, a dove over his head, and a religious woman kneeling at his feet, resembling the deceased nun. The sight of this, as we may truly believe, was a comfort to all the beholders ; and the fame of it was spread far and near, which much increased the devotion to Jesus, Mary, and Joseph. *These three miraculous pieces are preserved to this day, and are to be seen in the town of Chateau, in the monastery of the order of St. Dominick, where they are kept with great devotion !*"

Again, in Dr. Wiseman's "Lives of Five Saints, whose Canonization took place on Trinity Sunday, May 26, 1839" (London : C. Dolman, 15 Bond-street, 1839), we read, respecting St. John Joseph of the Cross (p. 154) :—

It remains to speak of the miracles of our saint, which surpass enumeration. First, he possessed a mighty empire over the evil spirits, which he expelled from others persons. The part of the convent of Saint Lucy of the Mount, called noviciate, was nightly infested by these wicked spirits, but our saint, by using the apartment, effectually dislodged them. Strange to say, after his death they attempted to return, but were driven away by the invocation of his name. Even the elements obeyed him. Rain ceased at his command, when it was falling heavily so as to threaten to oblige him to seek shelter. Another time, sleeping with a companion under an incessant shower, when they had reached their destination their garments were dry, as though they had walked under

the sun all the way. All nature was subservient to him. *The air bore to him its wings his stick, which he had left behind: and the herbs, as we have seen, supernaturally to minister to his charity.* Sometimes he wrought his miracles simple prayer, frequently by making the sign of the cross, by the application of sacred relics or images, or of the oil burning before them.

“Nor less numerous were the cures effected by contact with things belonging to him, or with his person. A cloak of his delivered a person from a raging madness, judged to be incurable; the manner of which cure was extraordinary. His mother, holding up the mantle before him, he leaped from a high window into the street, and when all thought to find him dead and crushed to atoms was brought up alive, and whole in body and mind, and so remained to the hour of his death. With a piece of the saint’s habit, Casimir Avellone cured his in London of a spasmodic affection in the shoulders, upon which every remedy had hitherto been tried in vain. By the contact of his person a certain nobleman was delivered from an acute pain in the head; he straightened the limbs of a child three years of age, and restored sight to a youth who had become blind, by the sole application of his hands!”

The following is the account of the last sickness of this saint, which it seems he foretold a short time before (p. 156):—

“Accordingly, at two hours and a-half after sunset, an apoplectic stroke threw him on the ground. He was alone when it occurred, but a lay-brother entering shortly after, lifted him on to the bed, and as he was performing service, the saint softly said to him, ‘I recommend to you that image of Blessed Virgin,’ and with a joyful and serene countenance, he lay down with his eyes bent towards the picture of Our Lady. At first the nature of the disease was mistaken. It was thought that over-fatigue had brought on indolence; but the next day, the symptoms manifested themselves alarmingly, spread in defiance of remedies. The Theatine fathers, by whom he was tenderly beloved, hearing of his accident, came to visit him, and brought with them their renowned relic, the staff of St. Cajetan. On its application to his head, a remarkable effect took place, which we shall relate in the words of Father Michael, by whom it was applied. ‘On account of the mutual friendship,’ says he, ‘subsisting between Father John Joseph of the Cross and myself, as well as my own especial devotion and obligations towards him, I no sooner heard that he had been visited with a stroke of apoplexy, and that his death was expected, than I carried to him the staff of St. Cajetan. As I touched his head therewith, there happened a prodigy, the like of which never came to my knowledge before or since, albeit the relic is, and has been borne continually unto many sick persons. This was, that on entering the cell of the afore-named servant of God, who was dying, and on applying the afore-named relic to his head, the staff did forthwith give certain leaps and bounds, corresponding to a melodious sound that was audible to all present; nor could I, though I strove ever to restrain it from quivering in my hands, unto my own and others’ great wonderment and joy at so unheard of a prodigy. And at the same moment when this took place, the servant of God was seen to lift his hand slowly, and point with his fore-finger towards heaven. I wondering thereat, and the more, seeing that the saint, by reason of the violence of his distemper, was out of his senses, was for approaching unto him the relic a second time, when lo! the like occurred, and the melodious sound was heard again, and even so, once more the servant of God lifted up his hands, and pointed with his fore-finger

even, the which I interpreted that St. Cajetan was inviting him to paradise. This caused in me and those present exceeding comfort and an overflowing spiritual tenderness; and the rumour of this great miracle suddenly spreading through the convent, drew to the place a multitude of friars, and distinguished persons, and these all joined in beseeching me to apply the relic once more, that they too might witness the prodigy. At first, I was loth, thinking it to be in the sort a tempting of God; but yielding to their importunity, I complied, saying within myself, 'haply God wisheth yet more to glorify his servant.' And drawing forth the relic, whilst the by-standers were watching with devout curiosity for the issue, I twice severally applied the relic, and as often were healed the leaps and the sound which I have described, and the servant of God did each time lift up his hand, and point to heaven as before; the which now fully confirmed my conviction that this was an invitation of St. Cajetan to heavenly bliss, whereunto the servant of God was answering by this sign. A matter deserving of no small consideration, seeing that the servant of God lay under a stroke of apoplexy, deprived of sense"!

The following is the account of some of the particulars subsequent to the saint's decease :—

" Scarcely was the news of the saint's decease spread through Naples, than crowds flocked to see the body; and, for fear of some indiscreet violence, it was thought proper to station guards round it. All in vain: the people pressed forward through every obstacle, and in a short time every vestige of clothing that covered the body disappeared, being seized with avidity as most precious relics. The bier was torn away by fragments, as well as the pall spread under it, and three times the body had to be carried into the sacristy to be decently dressed. Crosses and rosaries were brought, that they might touch his sacred person; natives and strangers flocked, that they might kiss his feet.

" Even before the body was buried, heaven glorified our saint's remains by miracles. Brother Michael of San Pasquale, in checking the indiscreet curiosity and devotion of the crowd, received from the point of a halberd a wound upon the head. The blood, which streamed copiously from it, was at once stanch'd, applying thereto a piece of the saint's habit. Yet more splendid was the miracle wrought in favour of Charles Carofalo. During the obsequies, at which he was present, he recommended himself, in a moment of fervor, to the saint, promising that if he were cured of the falling sickness, with which he had been afflicted for twenty-five years, he would publish the miracle to all the world. The same instant the sickness left him. But the sequel is yet more extraordinary. Ungratefully neglecting his engagement, after a year he experienced an elapse; whereupon, throwing himself at the saint's feet, he implored pardon, repaired his fault, and again recovered.

" Some hyacinths that had been strewed over the holy corpse cured the daughter of Girolamo Politi of a violent inflammation in the eye; and, not to speak of innumerable similar events, two small particles of his habit cured one di Matia and Paschal Christiano; the former of an acute pain in her eye, which had withstood every previous remedy, and the latter of a raging tic, which for the space of six years had never left him, but kept him in a constant agony"!

In this same volume (p. 53), there is an account of a woman of

Raino, near Benevento, who, in the year 1790, was afflicted with abscess in the left breast, in consequence of which the greater portion of it had to be cut off, and she was brought to the verge of death. One of her friends brought her "a picture" of St. Alphonsus Liguori, with a "small piece of his garment," and, by her advice, the dying woman "recommended herself to Alphonsus," placed the picture upon the wound, and "swallowed a few threads of the relic in some water." She then fell asleep, and awoke in the morning perfectly cured! and "the whole of her breast restored, even that part which had been cut off!"

In the "Life of St. Veronica Giuliani, we read (p. 272), that a friend of the saint, who in 1730, after a lingering illness, had been exhorted by her confessor "to place a firm reliance upon Veronica," and having received from him "some water in which a relic of the saint had been drunk it, and "instantly sprang out of bed quite well!"

It may be well to mention how the Roman-catholic is instructed, the narrative of this "Saint," to regard our Blessed Lord:—

"On the 9th of November, she (Veronica) fell dangerously ill, and, during the agony which succeeded, was carried in spirit before the throne of the divine Judge. She beheld Christ, with a *severe countenance* seated on a throne of majesty, surrounded by angels; our blessed Lady on one side, and her patron saints on the other. When her good angel presented her to the awful judgment, she expected to be condemned to hell,—so *severe*, she tells us, were the reproaches of the Judge, and so unprovided was she with good works; *but* earnest were the prayers of Mary; and of her holy advocates, that the divine countenance of Christ at last grew calm; and after giving her various salutary admonitions, he dismissed her with a tender embrace."—p. 241.

In the "Life of Pacificus of San Severino," we read (p. 219) of a miller of Matelica, who in raising a sluice sustained a compound fracture of his leg. A surgeon endeavoured for forty days to reduce the fracture, and failed. After three months' suffering, the miller was advised to have recourse to the intercession of B. Pacificus. He was placed on a horse by his wife and friends, who observed that "the broken bones were still rattling against one another as they led him along." When he came within five hundred yards of the church where the body of the saint was preserved, he fell into a trance, and, when they arrived at the door, to which "the horse began to bear him at a brisk pace." When the door was reached, the miller dismounted without help, "examined his leg, and found it completely healed, without either pain, or any mark of the fracture remaining!"

In the "Life of St. Francis Di Girolamo," we read (p. 115) of a nun who was seized with epilepsy, and afterwards paralysis, in consequence

ence of which she lay "bed-ridden and disabled." A "relic" of St. Francis was procured, and "applied to her side." She had also a vision of the departed saint himself during the night, who "touched the part affected, and disappeared." Next morning she awoke perfectly well, and went down to the church, and found the rest of the monks praying before the Blessed Sacrament, as it was the festival of Corpus Christi! At first they were frightened, but when she told them of the miracle, they had "the joy-bells rung, and sung the *Gloria Deum* in acknowledgment of the miraculous favour!"

The present Pope has lately asserted that "England has been in the dark for the last three hundred years!" The preceding quotations from the "Lives of the Saints," canonized by his predecessor, may be taken as a fair specimen of the kind of illumination, which the Church of Rome would substitute, for what she considers the unenlightened ignorance of the Reformed Church.

The latest edition of the "Lives of the Five Saints," from which the preceding quotations have been made, and which form but a small part of the mass of ridiculous and revolting absurdities of which the volume is full, bears the following on its title:— "Edited by N. WISEMAN (now Cardinal), D.D., Bishop of Melipotamus. London: Dolman. 1846"!

There are two holydays set apart in the Church of Rome in honour of "the invocation" and "exaltation" of the Holy Cross, with special services in reference to it. One on May 3rd, when, according to Romish tradition, Queen Helena discovered it at Rome! The other on September 13th, the day on which, according to the same authority, it was recovered from the Parthians. No trace of it is to be found at present but in the way of fragments, which have multiplied beyond calculation, and to which, of course, innumerable miracles are ascribed.

On Good Friday the following ceremony takes place in the Church of Rome, which is expressly called "the Adoration of the cross:—"*

"After the prayers the priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the corner of the epistle, where he uncovers the top of it and shows it to the people, singing the antiphon—'Behold the wood of the Cross.' Then the deacon and subdeacon join with him in singing the rest, 'On which the salvation of the world hung,' and the choir, prostrate on the ground, answers, 'Come let us adore.' From thence the priest proceeds to the side of the epistle, where he uncovers the right arm of the cross, saying a second time, *Behold the wood*, as before; lastly, he goes to the middle of the altar and uncovers the whole cross, singing a third time, *Behold the wood*, as before. After which he carries it to a place prepared before the altar, where he adores, first alone, and then the clergy and laity, two and two, all kneeling thrice on both

* Hamilton's "Tracts upon some Leading Errors of the Church of Rome." London: Seeley. 1824.

knees, and kissing the feet of the crucifix. During the adoration two chanter, the middle of the choir sing the following verses, and at the close this antiph 'We adore thy cross, O Lord, and we praise and glorify thy holy resurrection for by the wood of the cross the whole world is filled with joy.' After this following are sung as hymns :—

“ ‘O faithful cross, O noblest tree,
In all our woods there is none like thee.
No earthly groves, no shady bowers
Produce such leaves, such fruit, such flowers.
Sweet are the nails and sweet the wood,
Which bore a weight so sweet and good.’

This is repeated at the end of each verse of a hymn now sung, in which hymn we find this direct address to the cross :—

“ ‘Bend, towering tree—thy branches bend,
Thy native stubbornness suspend ;
Let not stiff nature use its force,
To weaker sap have now recourse ;
With softest arms secure thy load,
And gently bear our dying God.
On thee alone the Lamb was slain
That reconciled the world again ;
And when on raging seas was toss'd
The shipwreck'd world, and mankind lost,
Besprinkled with his sacred gore,
Thou safely brought'st them to the shore.’

“ ‘When the adoration of the cross is almost finished, the candles upon the altar are lighted, and, after the adoration, the cross is placed again upon the altar. At this time is also sung another hymn, in frequent use in the service of this Church, which has the following lines in it :—

“ ‘O lovely tree, whose branches bore
The royal purple of his gore,
How glorious does thy body shine,
Supporting members so divine.
Hail, Cross ! our hope, on thee we call
Who keep this paschal festival ;
Grant to the just increase of grace,
And every sinner's guilt efface.’

“ This is part of the Good Friday service, and on it we have the following remarks, in explanation of the ceremonies of the holy week, a book in the hands of every Roman-catholic. ‘By this ceremony Protestants think us guilty of idolatry, especially since the Rubric calls it the Adoration of the Cross, and the choir at the same time sing, We adore thy cross, O Lord. But we presume they will give us leave to know the meaning of our own words and actions, and hope they will believe us when we tell them, that our genuflexions and kisses of the cross are no more than exterior expressions of that love which we bear our hearts toward Jesus Christ crucified, and that the words adoration and adore, as applied to the cross, only signify that respect and veneration which is due to things immediately relating to God and his service.’

“ This explanation may apply to marks of reverence shown to the cross, but

not justify the actual addresses which are made both in prayer and praise to the cross as the noblest of trees. In the form of prayer for the 3rd of May, besides the hymns already quoted being sung, there are the following prayers read up. 'O cross, more splendid than all the stars—celebrated in the world, and beloved by men; more holy than all, who alone wert worthy to bear the curse of the world—save this congregation here present and assembled this day in thy praise; Hallelujah.'—'Faithful cross, thou alone art noble among all things; let that holy triumph (the finding of the cross) be health to the sick, the road of life, the remedy against death.'—'We adore thy cross, O Lord, and to mind thy glorious passion.'

Sept. 14—'O venerable cross, who hast brought salvation to the miserable, what praises shall we extol thee, because thou hast prepared for us heavenly life.' 'O victory of the cross and admirable sign, make us to triumph in the court of heaven.' 'O blessed cross, who alone wert worthy to bear the curse of heaven and the Lord.'

These extracts exhibit to us all the varied forms of adoration in which we are accustomed to address the Supreme Being. The cross is praised for having, like a tree, a piece of wood, borne the body of our Lord—it is implored to give pardon to the guilty, and to increase grace to the justified; yea, it is specially created to bless the congregation who assemble for its praise. These forms of prayer were in use long before the Reformation; and neither in them nor in any accredited writing, was there anything expressed to teach the people that this service was in honour of our Saviour, and had no reference to the cross as a memorial to him. On the contrary, these words continued to be used without contradiction and without explanation, until the Council of Trent, in answer to the objections of the Reformers, decreed that images and relics were to be honoured solely as memorials of God and his saints; that they were to be regarded with an inferior degree of veneration, which was called *dulia*, but that *latria*, the highest degree of worship and honour, belonged only to God, and that to offer it to any other was a mortal sin. Now, if this distinction between higher and lower degrees was invented by the Council of Trent, it is plainly without authority from Scripture, and consequently deserves to be rejected; but if it be admitted to have that authority from the beginning, then the Church of Rome is guilty of mortal sin in offering *latria*, or the highest worship to the crucifix. This was done before the Council of Trent, and done by order of the Pope himself; he ordered that the cross of his legate should be carried on the right of the Roman Emperor's sword, because to it, that is, to the cross, *latria* is due. This may be seen in the directions for the processions to receive the Emperor, contained in the 'Pontificale Romanum.' Thus these vain distinctions, invented by the Roman-catholics to excuse what they will not abandon, vanish when we examine them closely; and when we follow the crucifix from the workshop of the carver to the high altar of the church, we see an exact counterpart of those idolatrous practices which the Word of God had so severely rebuked. 'The smith hath wrought with his file, with coals and with hammers he hath formed and hath wrought with the strength of his arm; he shall hunger and faint, shall drink no water, and shall be weary. The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath rounded it round with the compass: and he hath made the image of a man, as were a beautiful man dwelling in a house. He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted a pine-tree, which the rain hath nourished. And it hath served men for fuel; he took thereof and warmed himself; and he kindled it and baked bread; but of

the rest he made a god and adored it: he made a graven thing and bowed down before it. Part of it he burned with fire, and with part of it he dressed meat; he boiled pottage, and was filled, and was warmed, and said: Ah am warm, I have seen the fire. But the residue thereof he made a god, an graven thing for himself: he boweth down before it, and adoreth it, and pray unto it, saying: Deliver me, for thou art my god. They have not known understood; for their eyes are covered that they may not see, and that they may not understand with their heart. They do not consider in their mind, know, nor have the thought to say—I have burnt part of it in the fire, and have baked bread upon the coals thereof: I have broiled flesh and have eaten of the residue thereof shall I make an idol? shall I fall down before stock of a tree? Part thereof is ashes: his foolish heart adoreth it, and he will save his soul, nor say: Perhaps there is a lie in my right hand.'—Isai. xlv. 12-

Any one who knows the *Tablet* will do well to look at that paper Saturday, the 26th November, 1853, and he will there find the following passages, word for word:—

“Those of our readers who have visited Rome will, doubtless, have remarked at the foot of the stairs which descend from the square of the Capitol to the square of the Campo Vaccino, under the flight of steps in front of the Church of St. Joseph, and over the door of the Mamertine prison, a very ancient wooden crucifix, before which lamps and wax tapers are constantly burning, and surrounded on all sides with *exvotos* and testimonies of public thanksgiving. No image of the crucified Saviour is invested with greater veneration. . . . *The worship yielded to the holy crucifix of Campo Vaccino is universal at Rome, and is transmitted from generation to generation. The fathers teach it to the children, and all the misfortunes and all the trials of life the first idea is almost always to have recourse to the holy crucifix, the object of such general veneration, and the source of so many favours.* It is, above all, in sickness that the succour of the holy image is invoked with more confidence and more eagerness. Then devotion lights the wax tapers there, kindles the lamps, causes masses to be celebrated in the neighbouring Church of St. Joseph, and deputed thither, from the most distant quarters of the city, some members of the family or of the vicinity, to recite there a Novena of *Paters* and *Aves* and other prayers. The pious pilgrimage is continued frequently during nine days, and sometimes a longer time, until it has pleased God to grant the grace which they solicit with a faith so simple and so powerful. . . . ‘Allow me,’ writes our correspondent to us, ‘to relate to you on this subject a fact, of which I have personal cognizance.’”

He then goes on to relate that a poor woman, whose son was ill and away from home, made a vow to go thirty days to pray at the crucifix of Campo Vaccino. He then continues as follows:—

“Her faith was not deceived; before the expiration of her vow I saw her come again with joy on her countenance. ‘Well,’ said I to her, ‘what news?’ ‘Good—the very best news; the holy crucifix has favoured me: read this letter.’ Her son wrote to her that he was almost cured, and that he took the waters of B— with the certainty of a perfect re-establishment.

“The history of that poor mother, so full of confidence, is the history of the

of persons. *There are few families in Rome who have not to thank the holy fix for some favour and some benefit."*

o break in for a moment upon the story, it appears from this account, published under the sanction of the priests' newspaper in Paris, the Roman-catholic newspaper in Dublin, that many people at Rome worship images : that they pray *before* images, and not only so, but they also adore the image, and put their trust in it. This in itself would be an answer to the question, whether there were any worship of images in the Church of Rome. But the Pope himself has given an answer to the question. This is what we shall now see.

It appears that people wished this image to be put in a more suitable and spacious place. Accordingly a place was prepared for it, and when it was ready, it was desired that the removal of the image from the old place to the new one should be celebrated with as much pomp as possible. And so it was taken in procession to the largest church in the city, and there a mission was held in its presence. The account in the *Tablet* says :—

In the interval of the sermons and the other public exercises of devotions, the crucifix, exposed on the high altar, in the midst of floods of light, saw incessantly prostrated before it a crowd of adorers and of supplicants."

This was a good opportunity for the Pope, the Head of the Roman Church, to show whether or not he approved of the worship given to the image by the people of Rome. If he did *not* approve of it, of course he would say so, and would do nothing to increase the devotion of the people to the image ; but if he *did* approve of it, he would of course be glad to encourage the devotion, and himself to set them the example of it. This is precisely what he has done. On Friday, the 14th of November, 1853, Pope Pius IX. crowned all the honours that had been already done to the crucifix, by presenting himself in the church, at the head of his cardinals and bishops, and all ranks and classes of the people of Rome, and thus solemnly bowing himself down to the image. The following is the account of it given in the *Tablet* :—

The Holy Father had expressed a desire to find there the holy crucifix, that he might be able to present his homage to it, and testify his veneration for it. He, in fact, took place ; the Papal Chapel was celebrated in presence of the holy Father, which was publicly venerated by the Sovereign Pontiff, by the Sacred College, by the Prelacy, by the representatives of the Roman municipality, and by all classes of the population who filled the vast enclosure of the church."

But this was not enough. The Pope seemed to wish to raise the devotion of the people to the very highest pitch, and he therefore let it be known that he would join the procession in which the crucifix was

to be carried back to the place prepared for it, and that he would preach on the occasion. This was all that was wanted to complete ceremonies, and of course an immense crowd was gathered together. And although the rain prevented the Pope from going in the procession, yet he was present to receive the crucifix when it got to its resting-place, and there he preached the promised sermon. We must quote a more from the account in the *Tablet* :—

“As soon as the holy image of the Saviour appeared on the Forum, the Holy Father advanced on the exterior flight of steps of the church to receive it, when the shrine had arrived at the base of the stairs of the Church of San L. at some paces from the flight of steps on which the Holy Father stood, in rococo stoles, and pallium of red velvet, HE BOWED BEFORE THE HOLY CRUCIFIX AND VENERATED IT DEVOUTLY.”

Then, when the ringing of the bells and the murmur of the crowd had ceased, he made the sign of the cross, and commenced his sermon. His opening words were as follows :—

“It is very just that I should come to express in this place the joy, the consolation, which have filled my heart on learning the zeal and the eagerness which have been manifested to profit by the spiritual exercises ; on seeing the devotion and the religious fervor which have taken possession of the entire city on occasion of the solemn translation of this venerated image of the Saviour, of THIS WONDERWORKING CRUCIFIX ”!



ARTICLE VIII.

IN the Eighth Article of the Creed of Pope Pius the Fourth, the Church of Rome binds her members to believe as follows :—

“I most firmly assert that the images of Christ, of the Mother of God, of the virgin, and also of other saints, may be had and retained ; and that due honor and veneration are to be given them.”

On this subject the Council of Trent decrees as follows (Session 25) :

“We adore Christ and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves.”

Is it not plain that the Church of Rome here teaches what is direct

osed to, and expressly forbidden by, the Word of God. Exodus, 4, 5 :—

Thou shalt not make to thyself a graven thing, nor the likeness of anything is in heaven above, or in the earth beneath, nor of those things that are in waters under the earth.

Thou shalt not adore them nor serve them."

See Deut. xxvii. 15 :—

Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place. All the people shall answer and say, Amen."

See Deut. iv. 15, 16 :—

Keep, therefore, your souls carefully. You saw not any similitude in the air, that the Lord God spoke to you in Horeb from the midst of the fire :

Lest perhaps being deceived you might make you a graven similitude, or image of male or female."

See also verses 23, 24 :—

Beware lest thou ever forget the covenant of the Lord thy God, which he made with thee; and make to thyself a graven likeness of those things which the Lord hath forbid to be made.

Because the Lord thy God is a consuming fire, a jealous God."

See Isaiah, xlii. 8 :—

I the Lord, this is my name: I will not give my glory to another, nor my name to graven things."

See Acts, xvii. 29 :—

Being therefore the offspring of God, we must not suppose the divinity to be converted unto gold, or silver, or stone, the graving of art and device of man."

See Deut. xvi. 22 :—

Neither shalt thou make nor set up to thyself a statue; which things the Lord thy God hateth."

Is it not plain from the foregoing, that God has clearly and expressly forbidden the making of any image for any religious use or purpose whatever?

The Lord Jesus Christ has laid down a rule for the worship of God, which entirely excludes any and every image from connexion with that worship. See St. John, iv. 24 :—

God is a spirit; and they that adore him must adore him in spirit and in truth."

Is it not plain that the Church of Rome feels conscious that image-worship is contrary to the Word of God, from her omitting her catechisms all mention of the commandment against the making and adoring, and serving images, as given in Exodus, xx. 4, 5 ; Deut. v. 8.

In Dr. Butler's Catechism the commandments are enumerated as follows, p. 30 :—

“ Q. How many are the commandments of God ?

“ A. Ten.

“ Q. Say the Ten Commandments of God ?

“ A. I am the Lord thy God, thou shalt have no other God but me.

“ 2. Thou shalt not take the name of God in vain.

“ 3. Remember to keep holy the Sabbath-day,” &c., &c.

(The Ten Commandments being completed by the division of the tenth into two.)

Is not this “adulterating the Word of God” ?

In an Italian edition of Cardinal Bellarmine's “Short Christian Doctrine,” composed by order of Pope Clement VIII., published in Rome, 1828, under the sanction of Fr. Dom. Buttaoni (Master of the sacred Apostolical Palace), and of A. Piotti, Patr. Antioch. Viceg. (Deputy), the Commandments are thus given :—

“ 1. I am the Lord thy God, thou shalt have no other God before me.

“ 2. Thou shalt not take the name of God in vain.

“ 3. Remember to keep holy *the festivals*.

“ 4. Honour thy father and thy mother”—

And so on, the tenth being divided as in Butler's Catechism.

The same omission of the second commandment is made in Bellarmine's larger “Declaration of Christian Doctrine,” prepared by order of Clement VIII., and reprinted at Rome, A.D. 1842.

The same occurs in Francesco Baldini's “Christian Doctrine,” published in Florence, 1837.

The same omission is made in three catechisms, published in 1840 in the diocese of Paris—the “Little Catechism,” the “Catechism for the Use of Parishes,” and the “Great Catechism.” In *every* instance the second commandment is altogether left out ! They run thus ; in the original they were given in metre :—

“ 1. Thou shalt adore one God, and thou shalt love him perfectly.

“ 2. Thou shalt not swear by God in vain, nor by anything else.

“ 3. Thou shalt keep Sundays by serving God devoutly.

“ 4. Thou shalt honour,” &c., &c.

In Liguori's “Instructions on the Ten Commandments and Sacraments”

nts," published in 1850, under the sanction of the late Dr. Murray, C. Archbishop of Dublin, the commandments are enumerated and commented upon as follows (p. 36) :—

1. Thou shalt have no other God before me.
2. Thou shalt not take the name of God in vain.—p. 85.
3. Sanctification of the Festivals.—p. 103.
4. Honour thy father and thy mother," &c.—p. 124.

The ninth and tenth commandments are disposed of by Liguori with following comment (p. 212) :—

We have treated of the eighth commandment; the ninth and tenth, which bid Christians to covet the goods and wife of another, remain to be explained. In the sixth commandment we have spoken of the sin of impurity, and in the tenth of the sin of theft. By the ninth and tenth are forbidden *only the desires* of these sins—hence it is *sufficient to say that, what it is a sin to do, it is a sin also to desire.*"

According to this there are two commandments—the sixth and seventh which are quite unnecessary and superfluous. The commandments bidding the desire to commit the sin, of course forbid the commission of the sin itself; and so, according to Liguori, God commanded more than He need!

But it is quite clear why the second commandment is omitted in most Roman-catholic formularies, and so garbled in others. It is plain and express in its denunciation of the making and worshipping of images; and the Church of Rome is guilty of both, she shrinks from recording her own condemnation.

In support of her doctrine of Image-worship, the Church of Rome refers to Exodus, xv. 18, to prove that God commanded images to be made :—

"Thou shalt make also two cherubims of beaten gold on the two sides of the table."

This is no proof of the divine institution of image-worship. The cherubims that overshadowed the mercy-seat were not made to be seen of the people, much less to have any veneration of any kind rendered them. They were not intended to represent things, or to be images or likenesses of things actually existing "in heaven above, or in the earth beneath, or in the waters under the earth." They were complex, or compound symbols or signs of God's perfections as manifested in his rational and intelligent creation, and as such were figurative of qualities, not of persons. Compare Ezekiel, i. 5, &c.; Apocalypse, iv. 6, &c.

The Church of Rome quotes also, in support of her doctrine of image-worship, Numbers, xxi. 8, 9 :—

“And the Lord said to him : Make a brazen serpent, and set it up for a sign : whosoever being struck shall look on it, shall live.

“Moses therefore made a brazen serpent, and set it up for a sign : when they that were bitten looked upon, they were healed.”

This is no proof for the doctrine of image-worship. The “brazen serpent” was a type of Jesus Christ. (See John, iii. 14.) And so from this passage proving that images should be made or venerated, we read that Hezekiah destroyed it, because the Israelites had been snared to venerate it. See 4 Kings, xviii. 4 :—

“He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent which Moses had made : for till that time the children of Israel burnt incense to it : and he called its name Nohestan (That is, a piece of brass ! a little brass !)

The Church of Rome quotes also, in support of her doctrine of image-worship, Phil. ii. 10 :—

“That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.”

Is there any argument for image-worship here ? The same question will apply to 2 Kings, vi. 12–16, quoted also as an argument for image-worship by the Church of Rome.

As a further argument for her doctrine of image-worship, the Church of Rome quotes Psalm xcvi. 5 :—

“Exalt ye the Lord our God, and adore his foot-stool, for it is holy.”

In order to bring the foregoing passage to bear upon image-worship, the note in the Douay Bible states, that this Psalm applies “to Christ and the New Testament,” in which the “Ark of the Covenant,” called God’s foot-stool in the Old Testament, has no place ; wherefore the “Holy Fathers understand this text of the worship paid by the Church to the body and blood of Christ in the Sacred Mysteries : inasmuch as the humanity of Christ is, as it were, the foot-stool of his divinity !”

This will speak for itself. And it need only be added, that Psalm xcvi. 5, is a mistranslation of what is more correctly rendered in Psalm cxxxix. 7, where the same phrase occurs.

On this same subject of image-worship we find, in the “Table of References” appended to the Douay Bible, the following :—

“Relative honour to the images of Christ and the saints authorized.”—Bible, xi. 21.

The passage is as follows :—

“By faith Jacob dying blessed each of the sons of Joseph, and adored the top of his rod.”

The following is the note on this passage from the Douay Bible :—

“Adored the top of his rod.” The Apostle here follows the ancient Greek Bible of the seventy interpreters (which translates in this manner, Gen. xlvii. 31), and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ’s sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*: as if this circumstance of leaning upon his staff were any argument of Jacob’s faith, or worthy the being thus particularly taken notice of by the Holy Ghost.”

Here, as well as in the note on the passage referred to (Gen. xlvii. 1), the Church of Rome endeavours to prove that a “relative honour to the images of Christ and the saints is authorized,” from a passage which, she says, shows that “Jacob worshipped the top of Joseph’s rod.”

In the first place, it is Jacob’s *own* rod or staff (τῆς ῥάβδου αὐτοῦ) which is spoken of here.

Further, the word “rod” (ῥάβδος) is used here in the sense of a supporting staff,” as required for those suffering from weakness in consequence of sickness, or from infirmity of any kind. See Exodus, xi. 18, 19.*

Further, the expression is used here to imply Jacob’s infirmity, arising from old age, and which was followed by his last sickness (see Genesis, xlviii. 1); and it is no more unworthy of being “noticed by the Holy Ghost,” that Jacob worshipped God “leaning upon the top of his staff,” as the Greek is rightly rendered, ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, than that the Holy Ghost should have noticed the fact of David having “adored in his bed” (3 Kings, i. 47), which should have been properly “upon his bed” (ἐπὶ τὴν κοιτὴν, Sept. Vers.)—i. e., resting upon his bed—a sentence which, according to the translation which the Church of Rome has given of Heb. xi. 21, should have been rendered, and **ADORED HIS BED!**”

* The author of “Nozrani in Egypt and Syria” (Longman: London, 1846), describing a visit to the Coptic Church of Santa Maria and San Georgio, says, “Auricular confession is practised, and the censer and frankincense used, as in the Roman Church. Coptic and Arabic Bibles and Liturgies lie upon the altars before the screen of the high altar. The people do not kneel or sit, but ‘worship leaning, like Jacob, upon the top of a staff.’”—p. 73.

This passage, then, as quoted in the Douay Bible to prove that Jaa "adored, with relative honour and veneration, the top of *Joseph's* robe is not only no argument for "relative honour being paid to the image of Christ and the saints;" but it is one of many instances in which the Church of Rome has been guilty of a wilful and unpardonable mistranslation of the original text, in order to palm upon the ignorant one the most absurd in itself, as well as fatal in its consequences, of her so destroying superstitions.

ARTICLE IX.

IN the Ninth Article of Pope Pius's Creed, the Church of Rome requires her members to believe as follows:—

"I also affirm that the power of indulgences was left by Christ in the Church and that the use of them is most wholesome to Christian people."

In this Article two points are set forth as matters of faith:—

First. That the power of Indulgences was left by Christ in the Church.

Second. That the use of them is most wholesome to Christian people.

On this subject the Council of Trent decrees as follows (Sess. 25, 1st *Indulg.*):—

"Since the power of granting indulgences has been bestowed by Christ upon his Church, and she has exercised this power, divinely given, from the earliest antiquity, the holy Council teaches and enjoins that the use of indulgences, the highest degree salutary to Christian people, and approved by the authority of venerable councils, is to be retained in the Church; and it condemns with anathema those who assert that they are useless, or deny that the power of granting them is in the Church."

In Dr. Doyle's "Abridgment of Christian Doctrine" (p. 100), we read as follows:—

"Q. By what other means are those temporal punishments released?

"A. By indulgences.

"Q. What is an indulgence?

"A. Not a pardon for sins to come, or leave to commit sin (as some do falsely and slanderously teach), but a releasing only of such temporal punishments remain due to those sins which have already been forgiven us by penance and confession.

“ Q. How doth an indulgence release those punishments ?

“ A. By the superabundant merits of Christ and his saints, which it applies our souls by the special grant of the Church.”

It appears, from the foregoing, that the Church of Rome explains an indulgence to be—

A releasing of such temporal punishment as remains due to those as which have been already forgiven by penance and confession.

In opposition to this the Word of God declares, that forgiveness of a is obtained solely through the blood of Christ, applied by faith. See Romans, iii. 25 :—

“ Whom (Christ Jesus) God hath proposed to be a propitiation, through faith his blood.”

See Hebrews, x. 12 :—

“ Neither by the blood of goats, or of calves, but by his own blood, entered into the Holies, having obtained eternal redemption.”

See Heb. x. 14 :—

“ For by one oblation he hath perfected for ever them that are sanctified.”

Hear our Lord's address to the woman that was a sinner. Luke, vii. 50 :—

“ And he said to her, thy sins are forgiven thee.

“ And he saith to the woman, thy faith hath made thee safe, go in peace.”

See Psalm cii. 8, 10, 12, 17 :—

“ The Lord is compassionate and merciful; long suffering, and plenteous in mercy.”

“ He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.”

“ As far as the east is from the west, so far hath he removed our iniquities from us.”

“ But the mercy of the Lord is from eternity, and unto eternity, upon them that fear him.”

See Romans, viii. 1 :—

“ There is now, therefore, no condemnation to them that are in Christ Jesus.”

From this it is plain, that there is no temporal punishment to be suffered for sin, after sins have been forgiven by God.

If the pardoned sinner were obliged to suffer any temporal punishment, as a penalty or payment to satisfy the justice of God for sin, how could St. Paul say, Romans, iii. 24 ?—

“ Being justified *freely* by his *grace*, through the redemption that is in Christ Jesus.”

See also Ephesians, i. 6, 7 :—

“ Unto the praise of the glory of his grace, in which he hath graced us in his loved Son.

“In whom we have redemption through his blood, the remission of sins, according to the riches of his grace.”

But the Church of Rome teaches, further, that, what she calls “*dulgences*,” release from temporal punishments, by the superabundant merits of Christ and his saints, which an indulgence applies to the sinner by the special grant of the Church!

In answer to this the Word of God teaches, that the merits of Christ are all, and at once, applied to the believer through faith. See John iii. 36 :—

“He that believeth in the Son, *hath* life everlasting.”

See 1 John, v. 13 :—

“These things I write to you, that you may know that you *have* eternal life, you who believe in the name of the Son of God.”

See Acts, xiii. 38, 39 :—

“Be it known, therefore, to you, men, brethren, that through him (Christ) forgiveness of sins is purchased to you.

“In him every one that believeth is justified.”

See Ephesians, ii. 8, 9 :—

“For by grace you *are* saved through faith, and that not of yourselves, for it is the gift of God.

“Not of works, that no man may glory.”

And with regard to the “superabundant merits of the saints,” the Word of God opposes the false doctrine of the Church of Rome on this point thus ; St. Luke, xvii. 10 :—

“So you also, when you shall have done all these things that are commanded you, say : We are unprofitable servants ; we have done that which we ought to do.” (Note CC.) See Job, xxii. 2, 3 ; xxxv. 7 ; Ps. cxlii. 2 ; St. Luke, xviii. 10.

But of what possible use can an indulgence be to any one who gains it when, in “The Authorized Jubilee Book,” or “Instructions for Gaining the Universal Jubilee,” commencing, by order of Dr. Murray, Roman-catholic Archbishop, Sept. 27, 1850, we read, p. 7 ?—

“Hence it is obvious that, if you are not disposed to amend your life, and do penance *all your days*, you are *not disposed to gain the jubilee* ; for as you can never be assured that you have been *truly penitent*, or *partaken of a plenary indulgence*, because you never can know whether you be worthy of love or hatred, your resource is, to persevere in doing penance as if there had been no indulgence for you.”

With regard to the second point in this Ninth Article of the Creed of Pope Pius the Fourth, that “the use of indulgences is most wh

me to Christian people," how could the doctrine of indulgences be wholesome," when it is distinctly opposed to the finished work of Christ, as set forth in the Word of God?

In support of her doctrine of "Indulgences," the Church of Rome quotes the following passages from the Word of God.

Matthew, xvi. 18, 19—a passage which has been already explained and proved to afford no foundation for the Romish doctrine of "priestly absolution," which is attempted to be established upon it. It is as idle an endeavour to make it support the Romish doctrine of "Indulgences." The Church of Rome also refers for the "use of her power of granting indulgences" to 2 Cor. ii. 6, 8, 10, which is, however, no more than a direction on the part of the Apostle to the Corinthians, that they should receive the incestuous person (1 Cor. v. 1–13), whom he had directed to be put out of the Church, back again, upon his unfeigned repentance for his fault, and their regret at having tolerated such an evil amongst them, until awakened to a sense of it by the Apostle's reproof. It is plain, that the Romish doctrine of "Indulgences" receives no countenance from this.

As a specimen of the instructions of the Church of Rome at the present day, on this subject, we bring to the light of the nineteenth century, the following extracts from some of her approved authorities.

In "Duffy's Catholic Library, Part 9, on Examen of Conscience, Sorrow, &c., Confession, and the Penance enjoined by the Confessor, translated from the Italian of St. Alphonsus M. Liguori"—Dublin, 1845—we read, p. 31:—

"Let us also endeavour to gain as many indulgences as we can. Holy indulgences abridge the pains which we must suffer in purgatory. I will here mention some of the many indulgences which you can obtain.

"First, he who hears mass gains an indulgence of 3,800 years. Secondly, he who wears the scapular of Mount Carmel, observes chastity, abstains from meat on Wednesday, and recites every day the *Our Father*, *Hail Mary*, and *Glory be to the Father*, &c., seven times, will be soon delivered from purgatory, as we read in the Office of the Blessed Virgin of Mount Carmel. There are also many indulgences gained by wearing the scapulars of the Blessed Virgin in sorrow, of the Conception, and *de Mercede*. Thirdly, he who says the *Angelus Domini* when the bell rings for it, gains many indulgences. Fourthly, they who say: Blessed be the holy, immaculate, and most pure conception of the Blessed Virgin Mary, gain an indulgence of a hundred years. To them who say the *Hail, Holy Queen*, is gained an indulgence of forty days. For pronouncing the names of Jesus and Mary, twenty-five days. They who say five *Paters and Aves*, in honour of the passion of Jesus Christ, and the dolours of the Virgin Mary, gain an indulgence of 10,000 years!"

So recently as the year 1840, the Pope granted an indulgence of *one hundred years* to every one who recites the following prayer:—

“O, IMMACULATE QUEEN OF HEAVEN AND OF ANGELS! I ADORE YOU. IT IS YOU WHO HAVE DELIVERED ME FROM HELL. IT IS YOU FROM WHOM I LOOK FOR ALL MY SALVATION!!”—*Thelwall's Idolatry of the Church of Rome*, p. 378.

With this may be compared the no less frightful impiety of the following (Seymour's “Mornings with the Jesuits,” p. 390):—

“In order to increase among the faithful a devotion to Jesus and Mary in invoking their *most holy names*, in union together with that of *Joseph*, to recommend themselves to them in the last moments of life, on which eternity depends, Pius VI. by the decree of the Sacred College of Indulgences, dated April 28, 1807, conceded a perpetual indulgence of three hundred days for every time they recite devoutly with a contrite heart, the three following ejaculations: *Jesus, Joseph, and Mary, I give you my heart and soul. Jesus, Joseph, and Mary, assist me in my last agonies. Jesus, Joseph, and Mary, I breathe out my soul to you in peace!*”

The following, from the same author, must be read with painful interest (pp. 279–283):—

“It is scarcely possible to form a just conception of the numbers and extent of indulgences—the mode in which they are applied, or the facility with which they are obtained, without a visit to the churches, the stations, the convents and holy places of Rome. There is scarcely a church or a station, a convent or a holy place—there is scarcely a service, or a ceremony, a profession, or other act of religion, which has not its own special and peculiar indulgences; and these are so numerous, and so easily obtained, that indulgences for some hundreds of years may easily be secured by the religious exercises of a single day. It is a certain fact, that *the religious efforts of a man, supposing him to possess the required dispositions, continued for one day, may easily secure indulgences for several hundred years!* A visit to certain churches that are privileged, offering a prescribed prayer at each—a visit to certain crosses, and images, and pictures, repeating some appointed prayer, or performing some prescribed homage—a kissing them, kneeling before them, &c.—a visit to some stations, with the usual ceremonies, entitle the persons to indulgences that extend through centuries.

“The following is an illustration of the system:—

“Adjoining the Palace of the Lateran, and the Basilica or church of St. John of the Lateran, is a very fine building, consisting chiefly of five lofty arches, and containing within each arch a lofty flight of marble steps. Perhaps the nature of the building will be better understood, by imagining five lofty flights of steps erected close to each other, and all ascending to one and the same gallery, while a wall is raised to separate each flight, and each is vaulted or arched over so as to be quite distinct in itself, though all ascend and open on the same gallery. The centre flight is called *the Holy Stairs* (*sancta scala*), and is said to have been the flight of stairs belonging to the palace of Pontius Pilate at Jerusalem. The mere fact of its having belonged to such a heathen man, would not in itself have imparted any peculiar sanctity to it; but it is asserted, though on what authority we are not informed, that our Lord was dragged up and down these stairs under such circumstances of suffering that they were stained by his blood. This

s accordingly invested them with the character of sanctity, and many and great are the privileges conceded to all persons who devoutly visit them. It is true, that in a church in Germany, near Bonn, they claim the possession of these same stairs of Pontius Pilate, and they freely denounce as a base imposture all pretence to the possession of the true and real *sancta scala* at Rome. They argue with no small show of reason, that the stairs at Bonn and the stairs at Rome cannot both be authentic—that one must assuredly be a mere fiction and base imposition upon the faithful; and that, as the stairs in possession of the monks near Bonn are undoubtedly true, and proved to be true by the most wonderful miracles of healing the sick, restoring the blind, and strengthening the maimed instantly performed there, so the stairs at Rome, pretending to be the holy stairs of Pontius Pilate, are undoubtedly false and fictitious. Notwithstanding all this, however, the stairs at Rome maintain their character and their votaries, and their wonderful indulgences.

“The indulgences are thus set forth by authority:—

“‘One of the sacred memorials of the sufferings of our Lord Jesus Christ is the *holy stairs*, and it is worthy of every act of religion and devotion, as having been ascended more than once by our Redeemer, and having been consecrated by his precious blood in the last hours of his life. Since then—after being brought from Jerusalem to Rome at the expense of the Holy Empress Helena, about the year 326, and placed near the Patriarchal Lateran Basilica, and afterwards magnificently placed by Sixtus V., in 1589, in a chapel celebrated in the whole world, called the Holy of Holies—it was much frequented, and, through the piety of faithful Christians of every class and condition, was ascended devoutly and on their knees.

“‘In order for ever to excite the faithful to so pious and useful an exercise, the Holy Leo IV., about the year 850, and Pascal II., by his Bull of August 5, 100, being the first of his Pontificate (of which the originals are kept in the archives of the said Basilica) conceded nine years’ indulgence for each of the twenty-eight steps of the said holy stairs, to whosoever with a truly contrite heart ascends them kneeling and praying, and meditating on the sufferings of our Lord Jesus Christ.

“‘Pius VII. afterwards, by a decree of the Holy College of Indulgences, on 2nd September, 1817, renewed and conceded for ever the fore-mentioned indulgence, making it applicable also to the souls in purgatory.’—*Raccolta*, p. 59.

“It is apparent from this, that the devotee obtains an indulgence of nine years for each step; and as there are twenty-eight steps, he may secure, by one complete performance, an indulgence of 252 years!

“The mode of performing this pilgrimage is as follows.

“The devotee on approaching the stairs sprinkles himself with holy water, makes the sign of the cross, and then kneels at the lowest step. There he usually remains either in meditation or in prayer rather less than one minute. He then ascends one step on his knees, never rising upon his feet, which is regarded as approaching sacrilege, but always on his knees. There he usually remains as before, rather less than a minute, and very seldom exceeding a minute. And he gradually ascends, meditating or praying, and still upon his knees, till he has completed the whole flight of twenty-eight steps, and attained the gallery, where there is an altar and representation of the crucifixion; he then descends one of the other flights upon his feet, and the performance is completed. The whole performance generally occupies from twenty to thirty minutes. He now possesses an indulgence which secures to him such a supply of merit, not his own, but out of the Church’s treasury of superabundant merit, as will overbalance

252 years of suffering in purgatory; and will expedite by 252 years his admission to the glories of paradise! And not only this, but in case he does not himself stand in need of so great a supply, he is able to apply the surplus to the account or credit of any other soul in purgatory which he may charitably wish to relieve! This additional privilege was conceded so lately as 1817 by Pope Pius VII.

“There is something strange in all this. It might awaken a smile, but for the frightful wickedness of the imposture, and the still more frightful ruin it entails on the souls of the multitude. I have seen priests and monks, gentlemen and ladies, shepherds and peasants, soldiers and women, all engaged in the acquisition of this indulgence. And though I have often visited this place, and observed sometimes very few persons, yet on one occasion I reckoned ninety-five persons crowded together on their knees on the stairs at one moment, while there was an unceasing stream of votaries arriving and departing, sufficient to maintain that number in actual performance for a large portion of the day.”

Instances might easily be multiplied, of the lucrative traffic which the Church of Rome pursues, by means of such doctrines as the foregoing, through the gross ignorance in which she keeps her votaries, and the blind superstitions she fastens upon them. Her whole system is one of unmixed rebellion against God, and contemptuous defiance of his will and word.

ARTICLE X.

IN the Tenth Article of the Creed of Pope Pius the Fourth, the Church of Rome binds her members to believe as follows:—

“I acknowledge the holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.”

According to this Article, Roman-catholics are bound to believe two things—

First. That the Roman Church is holy, Catholic, Apostolic, and the mother and mistress of all Churches.

Second. That the Bishop of Rome is the successor of St. Peter, who was prince of the Apostles, and that the Bishop of Rome is Vicar of Jesus Christ, and that true obedience is due to him.

With regard to the first point, the claims of the Church of Rome to holiness, it must be, we presume, holiness in her doctrine, and holiness in her discipline and practices.

But the Church of Rome is NOT holy in her doctrine, for every single

int, in every article of the Creed of Pope Pius the Fourth, is directly posed to the HOLY SCRIPTURE. (*Note DD.*)

St. Jude, the Apostle, in his Catholic Epistle, addresses the Christian Church as follows, verses 20, 21 :—

“But you, my beloved, building yourselves upon your most holy faith, pray in the Holy Ghost,

“Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.”

But the Church of Rome cannot be said to be holy—for she does not build herself upon the “most holy faith;” on the contrary, she “makes void the commandment of God, that she may keep her own tradition.” Mark, vii. 8, 9.

Neither does the Church of Rome “pray in the Holy Ghost;” for the Word of God teaches us, that “by Jesus Christ we have access in the Spirit to the Father” (Ephes. ii. 18), while she teaches the invocation of saints and angels, and that due honour and veneration should be given to the images of Christ, of the Mother of God, and of the other saints, and to relics of the same!

Neither does the Church of Rome “keep herself in the love of God,” because St. John says (1 Ep. iv. 19) :—

“Let us, therefore, love God, *because God first hath loved us.*”

But the Church of Rome does not teach that “God is love,” but that God is austere, rigorous, unrelenting, and unmerciful—demanding not only the satisfaction rendered to his justice by the sufferings and righteousness of his own Son, but also a further satisfaction from those whom he has “forgiven for Christ’s sake,” in the way of temporal punishment here, and purgatorial suffering after this life, before he receives them into his kingdom. Neither does the Church of Rome “look for the mercy of our Lord Jesus Christ unto eternal life;” for St. John says, Ep. v. 11–12 :—

“This is the testimony, that God hath given to us eternal life. And this life is in his Son. He that hath the Son, *hath life.*”

But the Church of Rome teaches (“Abridgment of Christian Doctrine,” p. 30), that we “cannot have absolute certainty that our sins are forgiven us, or of our final perseverance” from the Scripture alone; and she teaches the certainty of misery and torment in purgatory, as the miserable prospect of the Roman-catholic before he enters, if he even could enter, into eternal life!

But the Church of Rome is not holy in her discipline nor in her practices.

For instance, in the Instructions for the Confessional, as given in Theology of Peter Dens, one of the class-books used in the College Maynooth; and in Dr. Chaloner's "Garden of the Soul" (Preparation for Confession); and in other accredited Romish formularies on the subject, there is an amount of pollution and impiety too revolting; too gross for repetition here, and beyond any but the most wicked corrupt and profligate adept and practitioner in depravity, to have conceived or committed to print.

One proof, however, of the tendency of the Confessional may be stated, to show its impiety and immorality [*Dens Theologia*, vol. vi., p. 159, *De Sigillo Confessionis*]:—

"Q. What is the seal of Sacramental Confession?"

"A. It is the obligation, or debt, to conceal those things which are known from Sacramental Confession.

"Q. What, therefore, ought a confessor to answer, being asked concerning truth which he has known by Sacramental Confession alone?"

"A. He ought to answer, that he DOES NOT KNOW IT; and if necessary, CONFIRM THE SAME BY AN OATH."

To meet the objection, that in this case the confessor would be guilty of perjury, as swearing what he knew to be a lie, Peter Dens declares that "the confessor would *not* lie; because he is asked *as a man*, and replies *as a man*; but now he does not know *that* truth *as a man*, though he knows it *as God* (St. Thomas, Quest. 11, Art. 1), and *that* sense is naturally inherent in the reply, for when he is asked, answers *out of confession* (*extra confessionem*), he is considered *as a man*."

From this it is plain, that this apology for priestly perjury makes the priest "sit as God" in the confessional, and sanctions his false swearing as man when outside of it!—(Note EE.)

But, further, what claim could a Church advance to credit for honesty, which would deal as the Church of Rome deals with the commandments of God?

God says, "Thou shalt not steal." And no man, without incurring the guilt of presumptuous impiety, could attempt to change, or modify, or extenuate the force of this direct, positive, and uncompromising commandment, any more than the commandment, "Thou shalt do no murder," or, "Thou shalt not commit adultery." But what is the teaching of the Church of Rome, in the very class-books in which she educates her priesthood? (*Baily's Moral Theology*, vol. ii. p. 23 *Treatise on the Precepts of the Decalogue*):—

"How great must be the quantity of the thing stolen, in order to constitute the theft a mortal sin?"

"ANSWER. — This quantity cannot easily be determined, *since nothing has been decided on the point, either in natural, divine, or human law*—*'cum nec jure naturali, nec divino, nec humano quidquid ea de re statutum sit'*—some are of opinion that the quantity necessary for the maintenance of an individual for one year, in a manner suitable to his station in the world, is sufficient to make the theft a mortal sin. Others think that it requires a quantity which, everything considered, inflicts a *grievous* injury on our neighbour, and deprives him of something *particularly* useful. A loss, however, which, in respect of one—a rich man, for instance—is slight; in respect of a poor man, may be considered heavy. The same quantity in all thefts cannot, therefore, be assigned as constituting the subject matter of a mortal sin.

"Hence, theologians are accustomed to distinguish men into four ranks. The first rank consists of the illustrious, who live in splendour; the second, of those who live on their own estates, but not so splendidly—such as are moderately rich; the third, of artificers, who support themselves by their own labour and handicraft; the fourth, of the poor, who provide for themselves by begging. It is generally laid down, and it may be laid down as determined, that in order a theft's being a mortal sin when committed on persons of the first rank, *thirty or sixty pence* are sufficient. In fact, this appears to be a sufficient sum with reference to *all* men, even princes; because this sum of money is considered itself, and might be of service to princes, since it would be sufficient for *the wages of several soldiers for one day*. With respect to persons of the second rank, *twenty pence* are enough; with respect to persons of the third rank, if their trade is a lucrative one, *twenty pence*; if less lucrative, *ten pence*. With respect to persons of the fourth rank [*i. e.*, paupers], *four pence*, or even *one penny*, if they have nothing else to live on.

"But there is no one who does not perceive that the division mentioned above is very inadequate. How great a difference is there among artificers. How many live on their own estates, who are more straitened than some merchants, to whom a theft of the same sum would be a greater loss than to merchants who are richer than they. Hence, we do not give the aforesaid rule as hanging on which you can rely with certainty; but it is good, as being something to be considered by confessors, taking all circumstances prudently into consideration."

Equally inconsistent with, and fatal to the pretensions of the Church of Rome to that "holiness," which becomes that "body" of which Christ is the head," are the intolerant and tyrannical enactments of Canon Law, of which the subjoined are a few specimens—(*Cranmer's Collection of Tenets extracted from the Canon Law, showing the extravagant Pretensions of the Church of Rome*. — Parker Society's Edition of the Archbishop's Works):—

"The laws of kings have not pre-eminence over ecclesiastical laws, but are subordinate or subservient to them.

"The statute law of laymen does not extend to churches, or to ecclesiastical persons, or to their goods to their prejudice.

"Whatever decrees of princes are found injurious to the interests of the Church, are declared to be of no authority whatever.

"While a sovereign remains excommunicated, his subjects owe him no allegiance; and if this state of things shall last for some time, and the sovereign

being admonished do not submit himself to the Church, his subjects are absolved from all fealty to him.

"The Pope may dethrone the emperor for lawful causes.

"The See of Rome hath neither spot nor wrinkle in it, nor cannot err.

"The Bishop of Rome is not bound by any decrees, but he may compel well the clergy as the laymen, to receive his decrees and canon laws.

"The Bishop of Rome hath authority to judge all men, and specially to discern the articles of faith, and that without any councils; and may assoil (acquiesce) them that the Council hath damned: but no man hath authority to judge him, nor to meddle with anything that he hath judged, neither emperor, king, people, nor the clergy; and it is not lawful for any man to dispute of his power.

"The Bishop of Rome may excommunicate emperors and princes, depose them from their state, and assoil their subjects from their oath of obedience to them, and so constrain them to rebellion.

"The emperor is the Bishop of Rome's subject, and the Bishop of Rome may revoke the emperor's sentences in temporal causes.

"It belongeth to the Bishop of Rome to allow or disallow the emperor after he is elected; and he may translate the empire from one region to another.

"The Bishop of Rome is judge in temporal things, and hath two sworn counsellors, spiritual and temporal.

"The Bishop of Rome may give authority to arrest men, and imprison them in manacles and fetters.

"The Bishop of Rome may compel princes to receive his legates.

"It appertaineth to the Bishop of Rome to judge which oaths ought to be kept, and which not.

"Princes' laws, if they be against the canons and decrees of the Bishop of Rome, be of no force nor strength.

"All kings, bishops, and nobles, that allow or suffer the Bishop of Rome's decrees in anything to be violate, be accursed.

"The Bishop of Rome may be judged of none but of God only; for although he neither regard his own salvation, nor no man's else, but draw down with himself innumerable people by heaps unto hell, yet may no mortal man in this world presume to reprehend him. Forasmuch as he is called God, he may be judged of no man, for God may be judged of no man.

"The Bishop of Rome may compel by an oath all rulers, and other people, to observe, and cause to be observed, whatsoever the See of Rome shall ordain concerning heresy, and the favourers thereof; and who will not obey, he may deprive them of their dignities.

"He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have primacy over all the world, is a *heretic*, and cannot be saved, nor is not of the flock of Christ."

Are the foregoing enactments according to the mind, the spirit, the doctrine, the example of the Lord Jesus Christ?

Are the pretensions of the Church of Rome consistent with the history records of her popes?

In A.D. 1378, there were two popes at once, Clement VII. at Avignon, in France; and Urban VI. in Italy. Which was the "infallible authority" in matters of faith and discipline? Where was the "fallible tribunal?" Which was the "living, speaking judge," from whom there was to be no appeal?

If the Church of Rome ascribes infallibility to the Pope alone, what comes of that "note of the true Church," as she reckons it, in the use of rival Popes? For we find, in

Century fourth, Pope Liberius against Pope Felix; Damasus against Ursicinus.

Century fifth, Boniface against Eulalius; Symmachus against Laurentius.

Century sixth, Boniface II. against Dioscorus; Sylvester against Vigilius.

Century seventh, Sergius against Theodore and Paschal, three Popes at one time!

Century eighth, Paul against Theophylact; Stephen IV. against Constantius and Philip—three popes!

Century ninth, Eugenius IX. against Zizinnus; Benedict III. against Anastatus; Formosus against Sergius; Stephen VII. against John IX. Romanus I. and II., and Theodore II.—five popes!

Century tenth, John IX. against Sergius; Leo V. against Christopher; Christopher against Sergius; John XII. against Leo VIII.; Gregory V. against John XVII., &c., &c.

Between 1033 and 1048, Benedict IX., Gregory VI., and Clement II. were rival popes.

In 1159, Alexander III. baffled four aspirants to the triple crown, who had each as much right to it as himself.

At the time of the Council of Constance, 1414, three claimants also appeared for the popedom, Benedict XIII., who had been elected by the Spanish cardinals; Gregory XII., whose pretensions were supported by the French; and John XXIII., who was elected by the Italians. Each of these three claimed to be pope, and excommunicated his antagonists!

But to pass from the heresies, as well as schisms, which historians of every creed charge upon the popes of Rome, let a few passages be quoted, to show the characters of those men, who falsely call themselves the "successors of St. Peter," and blasphemously assume the title of "Vicars of Jesus Christ."

The Council of Pisa was convoked A.D. 1511 (Spanheim's *Eccles. Hist. Sec. 16, v.*), to check the frenzied pontiff (*furentem pontificem*) Julius II., the firebrand of war (*bellorum facem*). To oppose this council, another was assembled at the Church of the Lateran, called the fifth general Council of Lateran, A.D. 1512. Julius died the following year, but the Council was continued by Leo X. "What must strike horror," says the historian, "into pious minds, are the names of blasphemy ascribed to the popes Julius and Leo, by Cardinal Cajetan, and by the bishops and speakers at the opening of this Council." Of

Julius, it was said, that "he was the spouse of the Church, and God vicegerent; one who has made his military prowess to be so dreaded by great kings, as none had done before; one who ought to be adored and who most resembled God, and was another god upon earth!" (*D. alter in terris.*)

Leo was described by the same as, "The lion of the tribe of Judah, King David, the Saviour, who was to come, King of kings, and monarch of the world, holding two swords, the spiritual and the temporal, in whom should be fulfilled the prophecy, 'all kings shall fall down before him;' 'to whom alone all power was given in heaven and earth!'" (Act. Cencil. Lat. v.)

Of the character of the Roman Church, and her pontiffs, the Romanish historian Baronius (Anno 912, tom xv. p. 571, Luccæ, 1744) speaks thus, recording the events of the ninth and tenth centuries, when not fewer than fifty popes succeeded one another on the pontifical throne, of which they secured possession by fraud, by money, or worse expedients:—

"What," he says, "was the face of the Holy Roman Church? How exceedingly foul was it!—when the most powerful and most sordid courtesans ruled at Rome, by whose will sees were changed, bishops were presented, and, who is more horrid to hear and unutterable, FALSE PONTIFFS, their lovers, were intruded into the chair of Peter, who are only written in the catalogue of Roman pontiffs to mark the times. For who can affirm that those who were illegally intruded by women of this description, were lawful Roman pontiffs? There was no mention whatever made of the clergy electing, or afterwards approving, all the canons were closed in silence; the decrees of the pontiffs quashed; the ancient traditions were proscribed, and the ancient customs, in electing a pope, and the sacred ceremonies and pristine usages were wholly extinct. Their malice, relying upon the secular power, and stimulated with a rage for dominion, claimed everything for itself. Then, as it seems, Christ was evidently in a deep sleep, when these winds, blowing so strongly, the ship itself was covered with the waves."

Speaking of the proximate cause of the Reformation, Spanheim says (Sec. 16, v. p. 542, Ed. Traj. ad Rhen. 1696):—

"The market of all things sacred at Rome has been already condemned in the former part of this history; scarcely, however, had her trifling with souls and consciences, and the privileges of heaven, for a stipulated sum, arrived at such a pitch of impiety as they did in the pontificates of Alexander VI., and not long after under Leo X. By this latter most luxurious and most extravagant pontiffs, planning all kinds of wars and arduous achievements, collectors and agents were sent out in every direction, furnished with most ample certificate and Bulls, with unlimited authority to set up heaven for sale, and commute an indulgence, for money, any wickedness that might be committed or conceived. Accordingly, three times during the years 1514, 1516, and 1517, John Tetzel was engaged by the pope to publish and to dispose of, throughout Europe, plenary absolution and indulgences, for any crime whatsoever, for ten shillings. The

texts for this traffic were various—viz., in order to get money to build St. Peter's Church; to resist a threatened invasion of the Turks, &c., &c. But the true cause was the expensive habits of Leo, and the inexhaustible rapacity of his sister Magdalene."

"The spiritual and moral state of the people (says the same historian, speaking of the commencement of the tenth century) was truly melancholy. Romish Babylon was converted into the seat of unclean and impious spirits."

"From the head to the feet there is no soundness in it," said Savonarola who became a martyr for such faithful testimony).* "If we regard doctrines, things was inculcated but scholastic triflings, juggleries, apocryphal traditions, monkish vain-boastings, pontifical omnipotence, absolute rule in spiritual things, papal indulgences, the virtue of masses, the torments of purgatory, the protection afforded by Mary and the saints, the infallibility of the Church, the merit of works, auricular confession, and priestly absolution, pilgrimages, confraternities, monastic vows," &c., &c., &c.

"As regards worship, it consisted in the adoration of the host, celebration of the mass, visitations of churches, feasts to the Virgin, and supplications addressed to her, and to angels, saints, images, relics, crucifixes; vows and oblations, the novenas, the rosary, monkish merits," &c., &c.

"The discipline of the time may be learned from the execrable picture of Pope Alexander VI. and Cæsar Borgia, his illegitimate son; from their open simony, avarice, pride, profligacy, rapacity, tyranny, and general perfidy; from the domination of the clergy over the consciences of even kings and princes, especially in the Inquisition, that terrible slaughter-house (*dira carnicina*), introduced into Spain by Sixtus IV., while still, as before, raging (*sæviente*) in parts of Aragon, Italy, Germany, and France. Add to this the daily invented lying legends of the monks, and, along with all, the gross ignorance prevailing amongst the whole body nearly of the clergy, of either the Scripture, of literature, or of history, or of a better morality than that under which they lived!"

Hear the forcible appeal of the Reformed Church on the subject (for Whit-Sunday, part 2):—

"Now to leave their doctrine, and to come to other points. What shall we think or judge of the pope's intolerable pride? The Scripture saith, that *God testeth the proud, and sheweth grace to the humble*. Also it pronounceth them blessed *which are poor in spirit*, promising that they which humble themselves shall be exalted. And Christ our Saviour willeth all his to learn of him, *because he is humble and meek*. As for pride, St. Gregory saith, it is the root of all mischief. And Augustine's judgment is this, that it maketh men devils. Can any man, then, which either hath or shall read the pope's lives, justly say that they had

Jerome Savonarola was a Dominican monk, of unimpeachable morals and great learning. Before he was arrested he had written and preached with great freedom upon the tyranny of the popes, the general depravity of the Church, and the wide departure from the Gospel of Christ. He also provoked the hatred and dislike of the Medici family, by declaiming warmly against the tyranny they exercised over the state. They, therefore, and others of the Florentine nobles, joined with Pope Alexander VI. in arresting Savonarola, and bringing him to indign punishment. Accordingly he was seized, put to the torture, and with some of his friends condemned to the flames, A.D. 1498.

the Holy Ghost within them? First, as touching that they will be termed versal bishops and heads of all Christian Churches through the world, we the judgment of Gregory expressly against them—who, writing to Mauri the emperor, condemneth John, Bishop of Constantinople, in that behalf, call him the Prince of Pride, Lucifer's successor, and the Forerunner of Antichrist. St. Bernard also agreeing thereunto, saith, What greater pride can there be than that one man should prefer his own judgment before the whole congregation, as though he only had the Spirit of God? And Chrysostom pronounceth a terrible sentence against them—affirming plainly, that whosoever seeketh to be chief on earth shall find confusion in heaven; and that he which striveth for supremacy, shall not be reputed among the servants of Christ. Again he saith, To desire a good work, it is good; but to covet the chief degree of honour, mere vanity. Do not these places sufficiently convince their outrageous pride in usurping to themselves a superiority above all other, as well ministers as bishops, as kings also and emperors? But as the lion is known by his claws, let us learn to know these men by their deeds. What shall we say of him that made the noble Francis Dandalos to be tied by the neck with a chain, and to flie flat down before his table, there to gnaw bones like a dog? Shall we think that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Clement the Fifth. What shall we say of him that proudly and contemptuously trod Frederick the emperor under his feet, applying the verse of the psalm unto himself, *Thou shalt go upon the lion and the adder, the young lion and the dragon thou shalt tread under thy foot*? Shall we say that he had God's holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Alexander the Third. What shall we say of him that arrested and animated the son against the father, causing him to be taken, and to be cruelly famished to death, contrary to the law both of God and also of nature? Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Pascal the Second. What shall we say of him that came into his popedom like a fox, that reigned like a lion, and died like a dog? Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Boniface the Eighth. What shall we say of him that made Henry the emperor, with his young wife and his young child, to stand at the gates of the city, in the rough winter, barefooted and bare-legged, only clothed in linsey-wolsey, eating nothing from morning till night, and that for the space of three days? Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Hildebrand, most worthy to be called a firebrand, if we shall term him as he hath best deserved. Many other examples might here be alleged—as of Pope Julius the Second, that wilfully cast St. Peter's keys into the River Tiberis; of Pope Urban the Sixth, that caused five cardinals to be in sacks and cruelly drowned; of Pope Sergius the Third, that persecuted the dead body of Formosus, his predecessor, when it had been buried eleven years; of Pope John, the fourteenth of that name, who, having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be hanged up a whole day by the hair, and then to be set upon an ass with his face backward toward the tail, to be carried round about the city in despite, to be miserably beaten with rods, last of all, to be thrust out of his country, and to be banished for ever. But to conclude and make an end, ye shall briefly take this short lesson, wheresoever ye find the spirit of arrogancy and pride, the spirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c., assure yourselves that there is the spirit of

vil, and not of God, albeit they pretend outwardly to the world never so much likeness. For as the Gospel teacheth us, the Spirit of Jesus is a good spirit, an holy spirit, a sweet spirit, a lowly spirit, a merciful spirit — full of charity and love, full of forgiveness and pity, not rendering evil for evil, extremity for extremity, but overcoming evil with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced, that he hath the Holy Ghost within him : if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain."

But neither is the Church of Rome Catholic ; for Catholic means universal, and the Church of Rome has not been *universally* acknowledged in regard of place, time, or faith.

The Church of Rome is not Catholic as regards place ; for her authority is disowned, and her doctrines repudiated by the Greek Church, the Syrian Church, and by the Churches of the Waldenses, England, Ireland, Scotland, &c., &c.

Neither is the Church of Rome Catholic as regards time, for she was never at any time more than a part of the Western Church.

Neither is the Church of Rome Catholic as regards her faith, because she does not hold "the faith once delivered to the saints" (Jude, 3), and which our Lord commanded to be universally proclaimed (Matthew, xxviii. 18-20) :—

"And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth.

"Going, therefore, *teach* ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"*Teaching them to observe all things whatsoever I have commanded you*: and, behold, I am with you all days, even to the consummation of the world."

But neither is the Church of Rome Apostolic, for she is not "built" the true Church of God is, "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, being framed together, groweth up into an holy temple in the Lord."—Ephesians, ii. 20, 21.

If the Church of Rome were Apostolic, should she not set forth the doctrine of the Apostles, Acts, iv. 12, where St. Peter says of Jesus Christ :—

"Neither is there salvation in any other : for there is no other name under heaven given to men whereby we must be saved."

Hear also St. Paul, 1 Cor. iii. 11 :—

"For other foundation no man can lay but that which is laid ; which is Christ Jesus." (Note FF.)

Moreover, the Church of Rome is not "the mother and mistress all Churches."

She is not the "mother of all Churches;" for the first Christian Church mentioned in the Word of God is that of Jerusalem. See Acts of the Apostles, chapters i. to xv.

She is not the "mistress of all Churches," for she is only one among the many to whom the Apostolical Epistles are directed, and in none of them is any superiority given to the Church of Rome above the rest.

St. Paul, in his Epistle to the Romans, warns the Church of Rome to take heed, lest, as the "Jewish Church was broken off because of unbelief" (see Rom. xi. 17-22), she should be cut off, if guilty of the same sin.

A text commonly quoted to support the pretensions of the Church of Rome to supreme authority, is Matt. xviii. 17:—

"And if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican."

Our Lord, as will appear by reference to the preceding verses, was speaking of a case in which one member of a Church, or assembly of Christians, offended against another. If the party so offending refused to listen to a private remonstrance, two or three witnesses were then to be called in, in whose presence the remonstrance should be renewed. If the offending party still continued obdurate, the case was to be laid before the Church—that is, the congregation or assembly of Christians disciples—to which the offending person belonged, and from fellowship with which, while impenitent for his offence, he should be excluded. (See texts referred to in the Douay Bible on Matt. xviii. 17; 1 Cor. 9; 2 Thess. iii. 14.) That "the Church" in this passage means an assembly of Christians to which the offender may have belonged, is plain from Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2. This disproposes of any argument the Church of Rome could attempt to build on this text.

The second point in the Tenth Article of the Creed of Pope Pius the Fourth is as follows:—

"I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

It is here stated—

First, that true obedience is due to the Bishop of Rome.

Second, that he is the successor of St. Peter.

Third, that St. Peter was Prince of the Apostles.

Fourth, that the Bishop of Rome is Vicar of Jesus Christ.

It is plain from this, that the "true obedience" to the Bishop of Rome is claimed on the grounds that he is the successor of St. Peter, and that St. Peter was Prince of the Apostles.

But it is evident from the Word of God that St. Peter was not the Prince of the Apostles; for on the occasion of two of them, James and John, seeking for pre-eminence above the rest, they not only excited the indignation of their brethren, but were rebuked by Jesus himself.

See St. Matthew, xx. 25-27 :—

"But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them.

"It shall not be so among you; but whosoever will be the greater among you, let him be your minister:

"And he that will be first among you, shall be your servant."

It is plain, too, that no superiority was given to St. Peter in the words of our Lord (St. Matthew, xvi. 19), for the same were addressed to all the Apostles (St. Matthew, xviii. 18) :—

"Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven!"

Neither was there any superiority given to St. Peter in the words of our Lord (John, xxi. 15-17), for St. Paul addresses the ancients (elders) of the Church of Ephesus as follows, Acts, xx. 28 :—

"Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule (*ποιμαίνειν*, the same word as used John, xxi. 16) the Church of God, which he hath purchased with his own blood."

Further, St. Peter himself expressly disclaims any such superiority. In his first Epistle, v. 1-4 :—

"The ancients, therefore, that are among you, I beseech, who am myself also ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come.

"Feed the flock of God which is among you, *taking care of it* not by constraint, but willingly according to God: *not for filthy lucre's sake*, but voluntarily.

"Neither as *lording it over* the clergy, but being made a pattern of the flock in the heart.

"And when the prince of pastors shall appear, you shall receive a never-fading crown of glory."

No such superiority was claimed or granted to St. Peter in the first council held in Jerusalem, for the council was not called by him, nor presided over by him, nor opened by him, for it was "after much dis-

puting" (Acts, xv. 7) that Peter rose up to address them ; nor was the decision pronounced by him, but by the Apostle James (Acts, xv. 19) :

"For which cause I judge that they who from among the Gentiles are converted to God, are not to be disquieted," &c., &c., &c.

St. Peter does not call himself "the Prince of the Apostles," but simply "an Apostle of Jesus Christ."

See 1 Peter, i. 1 :—

"Peter, an Apostle of Jesus Christ, to the strangers dispersed through Pontus," &c., &c., &c.

See also 2 Pet. i. 1 :—

"Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ," &c., &c., &c.

It is plain that St. Paul acknowledged no such superiority in St. Peter, when he withstood him to the face.

See Gal. ii. 11 :—

"But when Cephas (Peter ; John, i. 42) was come to Antioch, I withstood him to the face, because he was to be blamed," &c., &c., &c.

If St. Peter had, or was admitted to have, any superiority over the other Apostles, how could St. Paul have expressed himself as in 2 Cor. xi. 28?—

"Besides those things which are without : my daily instance, the solicitude for all the Churches."

Is it not clearly evident, from the preceding passages, that St. Peter never was, and never claimed to be, "the Prince of the Apostles" ?

It is further evident, from the Word of God, that St. Peter was never Bishop of Rome.

For the name of St. Peter is not mentioned in the Epistle addressed by St. Paul to the ancient Church of Rome, although the last chapter of that Epistle contains numerous salutations by name to individual saints in that Church.

Neither is the name of St. Peter once mentioned in any one of the Epistles, which are admitted, without any question, to have been written from Rome.

If St. Peter had ever been Bishop of Rome, Paul must have spoken falsely when he said (Romans, xv. 20) :—

'And I have so preached this Gospel, *not where Christ was named, lest I should build upon another man's foundation.*' See chap. i. 11.

St. Peter could not have been in Rome at the time of St. Paul's martyrdom, as is evident from 2 Tim. iv. 6-11 :—

“For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

“I have fought a good fight, I have finished my course, I have kept the faith.

“As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.

“For Demas hath left me, loving this world, and is gone to Thessalonica.

“Crescens into Galatia, Titus into Dalmatia.

“Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.”

It is also evident that St. Peter was not at Rome on the occasion of St. Paul's first defence, 2 Tim. iv. 16 :—

“At my first answer no man stood with me, but all forsook me; may it not be laid to their charge.”

There is not the least intimation given by St. Peter himself that he was ever at Rome.

In a note to 1 Peter, v. 13, “the Church that is in Babylon, elected together with you,” &c., the Douay version explains “Babylon” to mean, “*figuratively*, Rome!”

In answer to this unfounded assertion, not one of the other apostolical epistles describes or designates any place by a figurative title or name.

Further, the name “Babylon” in Scripture is a name identified with wickedness, idolatry, and sin of every kind, and its consequent punishment, and could only be used figuratively of a Church bearing such characteristics. Whereas, St. Peter is speaking of a pure and Scriptural Church, “elected,” he says, together with you, &c., &c.

Further, the assertion that “Babylon” is a figurative name for “Rome” must, on the admission of the Romish Church, go far, on her part, towards the admission of that awful truth, that she is the Babylon of the Apocalypse (chapter xviii. 4) :—

“Go out from her, my people, that you be not partakers of her sins, and that you receive not of her plagues.”

If, then, as it is evident, St. Peter was not “Prince of the Apostles,” and that he was never Bishop of Rome, it is plain that the present Bishop of Rome cannot be the successor of St. Peter, nor is true obedience due to him on such grounds.

Neither is the Bishop of Rome "Vicar of Jesus Christ."

For in the Word of God no mention whatever is made of such an office being conferred upon any individual in the Christian Church.

No such distinction is made in our Lord's commission to his Apostles (St. Matt. xxviii. 19) :—

"Going, therefore, teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you and behold I am with you all days, even to the consummation of the world."

No such distinction is made in St. Paul's direction to the ancients of the Church in Ephesus, in Acts, xx. 28 :—

"Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which he hath purchased with his own blood."

No such distinction is made in the enumeration of offices in the Christian Church, recorded by St. Paul, in Ephes. iv. 11, 12 :—

"And he gave some apostles, and some prophets, and other some evangelists and other some pastors and doctors.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

No such distinction is made in the enumeration of offices in the Christian Church, mentioned by St. Paul, in 1 Cor. xii. 28 :—

"And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches," &c., &c.

But, further, Jesus Christ is the sole head of the Church. See Cor. xi. 3 :—

"But I would have you know, that the head of every man is Christ."

See Ephes. i. 22 :—

"And he hath subjected all things under his feet : and hath made him (Christ) head over all the Church."

See Ephes. iv. 15 :—

"But doing the truth in charity, we may in all things grow up in him who is the head, even Christ."

See Col. i. 18:—

“And HE is the head of the body, the Church, who is the beginning, the first-born from the dead: that in all things HE may hold the primacy:

“Because in HIM it hath well pleased the Father, that all fulness should dwell:

“And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to things on earth, and the things that are in heaven.”

As head of his Church, Jesus Christ is always present with it. See Matt. xxviii. 20:—

“And behold I am with you all days.”

See John, xiv. 18:—

“I will not leave you orphans; I will come to you.”

See Apocalypse, i. 12, 13, 17, 18, 20:—

“And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

“And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

“And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the first and the last.

“And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

“The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.”

Is it not, then, plainly contrary to the Word of God and the testimony of Jesus, that any individuals should usurp an office and prerogative which can only belong to the one head of the Church on earth, and in heaven, Jesus Christ?

Is not the strict and proper sense of the word Antichrist, one who puts himself in the place or stead of Christ, as authorized or competent to do what can be done by Christ alone?

Is not the Bishop of Rome, then, claiming to be “Vicar of Christ,” truly and properly ANTICHRIST, in substituting his own laws, doctrines, practices, and authority, as, and for, those of the Lord Jesus?

ARTICLE XI.

THE Eleventh Article of the Creed of Pope Pius the Fourth is follows :—

“I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons, and General Councils, and particularly by the Holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.”

It is plain from this that the Church of Rome imposes on her members, as equally an article of faith, and equally essential to salvation besides all the preceding articles, “all other things delivered, defined and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent.”

May it not be asked, how is any Roman-catholic priest or layman to know, so as undoubtedly to believe, on peril of his salvation, all that contained in the eighteen General Councils acknowledged by, but rejected without dispute amongst, the members of the Church of Rome?

Amongst the eighteen General Councils received as infallible, the Italians and immediate adherents of the Pope include the Councils of Lyons, Florence, and the Fifth Lateran; while the French deny that these were General Councils, and assert the infallibility of the Councils of Pisa, Constance, and Basle, which are rejected by the Italians.

De la Hogue, in his treatise “De Ecclesia,” the class-book at Merton (Appen. 2), adheres to the Italian list, substituting the Council of Constance for the Fifth Lateran. Dens (vol. ii. pp. 144, 145) reverses this arrangement.

Cardinal Bellarmine, writing of “General Councils that are rejected,” reckons eighteen which are approved, and eight rejected. And in another chapter, “concerning General Councils partly approved, and partly disapproved,” he reckons six such, and amongst them the Council of Pisa, which, he says, “seems to be a General Council, neither approved nor disapproved;” that is, its *infallibility* is *undetermined*. It may be well to state the difficulty in the Cardinal’s way. The Council of Pisa deposed two Popes, Gregory and Benedict, for schism and heresy, and elected Alexander. If the Council were admitted to be infallible, then the doctrine of the Councils of Constance and Basle

uld have been established, as to the superiority of a Council over a se. If its authority were denied, then the appointment of Alexan- should have been invalid, and there being no other claimant for the edom, the line of succession should have been broken, and could be ever again restored. On this account, the Cardinal made a ninct head for the Council of Pisa, and no Roman-catholic can say ether he will "undoubtedly receive and profess it," or not.

But even if it were possible for a Roman-catholic to know the con- ts of all the Sacred Canons and General Councils, Trent included, v can he "undoubtedly receive and profess their direct and positive traditions to each other, and themselves?"

For instance,

The Nicene Creed was settled by the Church, at the Council of e, A.D. 325.

The same Creed was recited and solemnly received at the Council Constantinople, A.D. 381.

The same Creed was recited at the Council of Ephesus, A.D. 431, l received with the following sanction:—

The Holy Synod decreed that it should be lawful for no one to profess, to te, or to compose any other form of faith than that defined by the holy fa- rs, who, with the Holy Ghost, had been assembled at Nice.

But those who shall have dared to compose, or to profess, or to offer, any er form of faith to those wishing to be converted to the acknowledgment of truth, whether from Paganism or from Judaism, or from any sort of heresy, t these, if they were bishops or clergymen, that the bishops should be de- ed from their episcopacy, and the clergy from their clerical office; but that hey were laymen, they should be subjected to an 'anathema.'"—*Mansi*, vol. p. 1362.

Again, in A.D. 451, the Council of Chalcedon in like manner acknow- ged this Creed, and decreed as follows:—

"Extract from the Council of Chalcedon.

"The Catholic faith delivered by the holy 318 fathers (viz., at Nice), and the holy 150 fathers (viz., at Constantinople), also by the other most holy l glorious fathers (viz., at Ephesus), we guard, and according to that we be- e. The most rev. bishops exclaimed, 'No person makes any other exposi- n of faith. We neither attempt, nor dare to do so. For the fathers have ght, and in writings are preserved, those things which have been set forth by m, and other than these we cannot speak.'

'Those principles which have been set forth are sufficient; it is not lawful make any other exposition.'

In 1546, the Council of Trent considered the subject, and the fol- wing was its decree:—

Extract from the Third Session of the Council of Trent, February 4, 1546.

'In the name of the Holy and undivided Trinity of the Father, and the Son, l the Holy Ghost.

“The holy, œcumenical, and general Synod of Trent, lawfully assembled in the presence of the Holy Ghost, the same three legates of the Apostolic See presiding in it, considering the magnitude of the subjects to be treated, especially of those contained under these two heads, the extirpation of heresies and the reformation of morals on account of which chiefly it has been assembled: but acknowledging with the apostle that it has not to wrestle with flesh and blood, but with spiritual wickedness in heavenly places. With the same apostle it exhorts all and every one to the first place, that they should be strong in the Lord and in the power of his might; in all things taking the shield of faith, by which they can quench all fiery darts of the most wicked; and that they should take the helmet of hope of salvation, with the sword of the Spirit, which is the Word of God.

“Therefore, that this its pious solicitude may have its beginning and continuance by the grace of God, it determines and decrees that before all things the Confession of Faith is to be premised, following in this the example of the fathers, who in their sacred councils were accustomed to oppose this shield against all heresies, in the beginning of their actions, by which alone they have sometimes drew Infidels to the faith, vanquished heretics, and confirmed the faithful.

“Wherefore it (the Council) commands that this creed, which the Holy Roman Church uses *as that summary in which all who profess the faith of Christ necessarily agree, and that firm and only foundation against which the gates of hell shall not prevail*, shall be read in those words in which it is read in all churches, which are as follows:—

[Then the Council relates the Nicene Creed, without any addition or alteration.]

But in 1564 (Dec. 9), subsequent to the closing of the Council of Trent, the Creed of Pope Pius the Fourth was published, containing the unscriptural and anti-scriptural doctrines, the belief, and reception and profession of which the Church of Rome now declares to be essential to salvation!

Again, the Council of Laodicea, A.D. 360–70, decreed on the Canon of inspired Scripture, rejecting the Apocrypha. The Council of Trent, on the contrary, A.D. 1545, pronounces these books to be canonical.

Again, the Council of Constantinople, A.D. 754, unanimously decreed the removal of images, and the abolition of image-worship. The Second Council of Nice, A.D. 787, decreed that image-worship should be established.

Again the decrees of the Councils of Constance and Basle declare the supremacy and infallibility to be in General Councils; that these are above Popes, and that they are heretics who say otherwise. Pope Sixtus and the Lateran Council assert, that it is necessary to salvation that Christ's faithful people should be subject to the Bishop of Rome, that the Pope has authority over Councils.

Again, the Word of God declares, Heb. xiii. 4:—

“Marriage honourable in ALL, and the bed undefiled. For fornicators and adulterers God will judge.”

also 1 Tim. iii. 2, 4, 11, 12; and iv. 3; also Mark, i. 30. But the second Lateran Council, held A.D. 1139, being the tenth General Council, strictly forbids the marriage of ecclesiastics, down to the rank of sub-deacon inclusive, and forbids to hear mass from any priest who breaks this commandment! Conc. Lat. II., Can. 6.

Again, the third Council of Lateran encourages the violation of all laws which are not favourable to the Church of Rome, decreeing, that—

"They are not to be called oaths, but rather perjuries, which are contrary to ecclesiastical utility and the institutes of the Holy Fathers!"—Conc. Lat. III. Can. 16.

Again, the Council of Trent declares, 13th Session, that in Transubstantiation "there becomes a conversion of the *whole* substance of the bread into the *substance of the body* of Christ our Lord, and of the *substance* of the wine into the *substance of his blood*." But the 22nd Session of the same Council declares, that "if any one shall deny the *whole* and *entire* Christ, the fountain and author of all graces, received under the species of *bread alone*; let him be accursed!"

It is plain from the foregoing, that it is impossible for a Roman-catholic to comply with this article of the creed, as it requires him to believe irreconcilable contradictions. (*Note GG.*)

But it further requires Roman-catholics "to condemn, reject, and anathematize all things contrary to the Canons and Councils of the Church of Rome, and all 'heresies' which that Church has condemned, rejected, and anathematized."

According to this the Roman-catholic is bound "to condemn, reject, and anathematize" the Word of God, and the truth of the Gospel.

For instance, the Word of God declares, Romans, iv. 1-8:—

"What shall we say then that Abraham hath found, who is our father according to the flesh.

For if Abraham were justified by works, he hath whereof to glory, but not before God.

For what saith the Scripture? *Abraham believed God, and it was reputed to him for justice.*

Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God.

As David also termeth the blessedness of a man, to whom God reputeth justification without works:

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin."

See Again, Romans, v. 1, 2:—

“Being justified therefore by faith, let us have peace with God through Lord JESUS CHRIST.

“By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.”

See again, 1 Peter, i. 8, 9:—

“Whom having not seen, you love: in whom also now though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorious.”

“Receiving the end of your faith, even the salvation of your souls.”

In opposition to this the Council of Trent decrees as follows, C. Sess. 6, *De Justif.*:—

“If any one shall say that the ungodly is justified by faith only, so as to understand that nothing else is required to co-operate in obtaining the grace of justification, and that it is in no degree necessary that he should be prepared and disposed by the motion of his own will: LET HIM BE ACCURSED.”

Again, Can. 12:—

“If any shall say, that justifying faith is nothing else but confidence in the divine compassion, forgiving sins for Christ’s sake; or that it is faith only which we are justified: LET HIM BE ACCURSED.”

Again, the Word of God declares as follows, Romans, xi. 6:—

“And if by grace, it is not now by works: otherwise grace is no more grace.”

In opposition to this the Council of Trent (Canon 32) decrees:—

“If any one shall say that the good works of a justified man are in such manner the gifts of God, as not to be also the merits of the person justified; or that a person justified by good works performed through the grace of God, and the merits of Jesus Christ, whose living member he is, do not really MERIT in heaven of grace, eternal life, and, if yet he depart in grace, the attainment of everlasting life itself, and increasing glory, LET HIM BE ACCURSED.”

Again, the Word of God declares as follows, Colossians, ii. 13—

“And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him; forgiving you all offences:

“Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to his cross:

“And despoiling the principalities and powers, he hath exposed them openly in open show, triumphing over them in himself.”

see also Romans, viii. 1 :—

There is now therefore no condemnation to them that are in Christ JESUS, walk not according to the flesh."

Leb. x. 17 :—

And their sins and iniquities will I remember no more."

Peter, ii. 24 :—

Who his own self bore our sins in his body upon the tree : that we, being dead to sins, should live to justice : by whose stripes you were healed."

In opposition to this the Council of Trent declares, Canon 12, Session 14, *De Pœnitentia* :—

If any one shall say, that the whole punishment, together with the guilt, is remitted by God, and that the satisfaction of the penitent is nothing else but faith by which they apprehend Christ to have satisfied for them ; LET HIM BE ACCURSED."

Is it not evident, from the contrast of the Canons as above with the word of God, that the Church of Rome "condemns, rejects, and anathematizes" St. Peter and St. Paul, as well as the Lord Jesus Christ himself, who says, John, v. 24 :—

Amen, amen, I say unto you, that he who heareth my word, and believeth that sent me, hath life everlasting ; and cometh not into judgment, but is saved from death to life."

ARTICLE XII.

THE Twelfth Article of the Creed of Pope Pius the Fourth is as follows :—

"I, N. N., do at this present freely profess and truly hold this true Catholic faith, *without which no one can be saved* ; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. *And I will take care, as far as in me lies, that it shall be held, taught, and practised by my subjects, or by those the care of whom shall appertain to me in my office.* *As I promise, vow, and swear, so help me God, and these holy Gospels of God."*

The words in italics constitute this creed the oath of all beneficed priests,

professors, and bishops, who must take it; and these words are used when administered to them."

According to this article, every Roman-catholic priest and lay is bound to profess freely and hold sincerely the creed of Pope Pius Fourth "as the true Catholic faith."

It has been abundantly proved, that the twelve novel articles in creed are, in every point and particular, directly opposed and contrary to the Word of God, and therefore the creed of Pope Pius Fourth CANNOT BE "the true Catholic faith."

Moreover, the Roman-catholic is bound to believe that "with this creed of Pope Pius the Fourth, "no one can be saved!"

Now the Word of God declares that all who believe in Jesus shall surely be saved. John, iii. 14-18 :—

"And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up :

"That *whosoever believeth in Him* may not perish, but may have life everlasting.

"For God so loved the world as to give his only begotten Son; that *whoso believeth in Him* may not perish, but may have life everlasting.

"For God sent not his Son into the world to judge the world, but that the world may be saved by him.

"He that *believeth in Him* is not judged: but he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God."

See also John, xx. 31 :—

"But these are written that you may believe that JESUS is the CHRIST, Son of God: and that believing you may have life in his name."

Is it not evident, from the foregoing, that this creed of Pope Pius Fourth is, from first to last, an explicit contradiction of the Word of God, and that it is only by keeping her members in utter ignorance of the Gospel, that the Church of Rome succeeds in binding upon them a doctrine so monstrous as that "no one can be saved," unless they profess and hold a mass of unscriptural and anti-Scriptural untruth?

Is it not only through a voluntary or a compulsory ignorance of Holy Scriptures, that a Roman-catholic could be induced to "promise most constantly to retain and confess entire and inviolate to the end of his life," this creed of Pope Pius the Fourth, which proposes other: directly opposite objects, and grounds of faith and salvation, to that which is revealed? And must it not be in utter ignorance of the Contents of the Bible, that the Roman-catholic can venture to speak of "retaining and confessing, with God's assistance," a system of doctrines which

himself, in the revelation of his will to mankind, denounces and owns?

and is it not in awful contempt of and disobedience to the Word of God, and in a spirit of worse than indifference, in a spirit of active enmity to the souls of men, and in opposition to that only way whereby they can be saved, that the priests and professors and bishops of the Church of Rome "vow, promise, and swear," that there shall be "held, taught, and preached by their subjects, or by those the care of whom is committed to them in their office," this modern creed of Pope Pius Fourth, which subverts the very foundation of the pardon of sin, of peace with God, and of eternal life? (*Note HH.*)



CONCLUSION.

It is well known that the Church of Rome boasts of her infallibility, though it has never yet been decided, many and bitter as the disputes have been amongst those of her own communion on the subject, whether infallibility rests with the Pope alone, or in a General Council alone, or in both together, or in the Church at large.

This idle boast is easily and clearly disposed of in the preceding pages, in which it is evident that the Church of Rome is *not* infallible, either regards her popes, or her councils, or in any shape or way; for she has erred far, and erred fatally, from the standard of the truth of God, she is practising upon others, as far as she can, the gross deceptions and delusions under which she labours herself.

On that passage, St. Matthew, xxviii. 20, where our blessed Lord promises to his disciples, "Behold I am with you all days, even unto the consummation of the world," it is asked in the note in the Douay Bible, "How, then, could the Catholic Church ever go astray—having always with her pastors, as is here promised, Christ himself, who is *the way, the truth, and the life*"? St. John, xiv. 6.

But before the fulfilment of this promise could be claimed, it must be proved that the "pastors" of the Church of Rome have fulfilled the obligations to the performance of which this promise is attached; "Hence, therefore," says our blessed Lord to his disciples (verses 19, 20), "TEACH ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, TEACHING THEM TO OBSERVE ALL THINGS, WHATSOEVER I HAVE COMMANDED YOU, and behold I am with you," &c., &c.

Does it appear that the creed of Pope Pius the Fourth, "the orthodox faith, outside of which no one can be saved," according to Church of Rome, is agreeable to and in conformity with the doctrine of Christ? The teaching of that Church has been tested in this world by the Word of the living God. Is it able to abide that test? On the contrary, are not her doctrines *the very opposite* of the Scripture truth?

Our blessed Lord says (St. John, iii. 20), "Every one that doeth evil hateth the light, and cometh not to the light, that his works may be reprov'd." Is not this the obvious reason why the Church of Rome not only discountenances but denounces the reading of the Holy Scriptures, because she knows well that her false doctrines have no foundation there?

For, what is it that, according to the Scriptures, a man is required to know and to believe in order that he may be saved?

He must know, and believe, and by that faith apply to his own soul the finished work of the Lord Jesus Christ, who came "to seek and to save that which was lost;" and who fully and finally effected this, according to the Father's will.

For the justice of God required that atonement should be made for sin; and that the atonement should be made by death.

And not only should the transgression of the law of God be satisfied, but the honour of that law should be asserted and vindicated by a perfect obedience, and both in the same nature in which the law had been dishonoured and disobeyed.

The righteousness of Jesus Christ consisted in this. He took our nature upon him. In this nature he bore our griefs, and carried our sorrows, and the Lord laid upon Him the iniquities of us all; and He became obedient unto death, even the death of the cross; He died, just for the unjust, that he might bring us to God. And this, on every part, was a voluntary act.

Besides, He did no sin; He was without blemish and without spot. He was tempted in all points like as we are, yet without sin; He perfectly obeyed the law of God; He was sinless, and incapable of sin. Such is the righteousness of Jesus Christ.

Now, to those who believe in Him, He becomes *their* righteousness in this way. His righteousness is imputed to them, or put to their account, as their sin was imputed to Him. God regards the believer as if he were Jesus, who looks to, and trusts in, and relies upon, the Son of God for his salvation, as *one* with Jesus; one with him in his suffering for us, not his own; one with him in his own sinlessness. And so God is at the same time, a just God, and the justifier of him that believeth.

sus; for the transgression of the law was punished, and the excellence of the law was magnified in the person of Christ; and they who believe in him receive the pardon of their sins, and have peace with God, and are made heirs of everlasting life. God justifies them, regards and reckons them as righteous, through the faith He gives them, which lays hold upon the perfect work of Jesus Christ. The Holy Spirit, of whom the believer is born again, sanctifies them, separates them from a world that lies in wickedness, dwells in them, and consecrates them for ever to the service of God. As, in common with all mankind, they died in Adam, so, in common with all the redeemed from amongst men, they are made alive in Christ, and because He lives they shall live also; here, God the Father, and God the Son, will come unto them, and make their abode with them, and hereafter they shall be for ever with the Lord.

Such is the doctrine of the Scriptures, which solemnly warns the man, who would trust in whole or in part to his own works, or his own merits, or his own performances of any kind, or to those of any other creature, that he is still under a curse; while he who sees nothing in himself but what is deserving of God's wrath, condemnation, and death, and looks to Jesus and to Jesus only, that being justified by his blood, may be saved from wrath through Him—he shall never perish; he shall not come into condemnation; his sins ARE forgiven him; his faith has saved him; he is passed from death into life.

May the reader of this work be led to search the Scriptures whether these things are so! May he ask wisdom of God, who giveth to all men liberally, and upbraideth not! May he ask for the Holy Spirit, whom God is more willing to give to those that ask Him, than ever the tenderest parent was, or could be, to supply the wants of a beloved child! May he find Jesus precious, as He is to all who believe; precious in sorrow; precious in suffering; precious in a dying hour; and how precious, when the believer shall see him as he is!

To Him, to His love, and to His pity, to the deep and affectionate concern for His Church, which He has taken up with him, within a Church that knows no change, to the right hand of the Majesty on high, his work is committed, in all faith in his unerring promise, Isai. lv. 11:—

As the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

SO SHALL MY WORD BE WHICH SHALL GO FORTH FROM MY MOUTH: IT SHALL RETURN TO ME VOID; BUT IT SHALL DO WHATSOEVER I PLEASE, AND SHALL SUCCEED IN THE THINGS FOR WHICH I SENT IT."

APPENDIX.

It is not uncommon to hear Roman-catholics say, as they are instructed by their Church, that they will not believe that there are false doctrines in their religion, unless it can be shown at what particular time the false doctrines were introduced.

There is, of course, no value in such an objection as an argument. It would be just as reasonable to assert that a doctrine *should be false* because the date of its origin *could* be ascertained, as to allege that a doctrine *could not be false* because the date of its introduction *could* be ascertained. It is often impossible to calculate upon the exact crisis of a disease, because it is impossible to discover the precise time at which it entered the system. But will the physician refuse to acknowledge the symptoms and prescribe for the complaint, and the patient deny that he is suffering from it, because the day, and the hour, and the manner are unknown when it first attacked his frame? How often does gradual and latent decay end in apparently sudden and inevitable death? Could any one deny the testimony of his senses that death had ensued, because the origin and progress of the malady were imperceptible to the survivors, and unknown and unfelt even by the deceased?

And beyond all controversy, Romanism is a "sickness unto death." There is a very remarkable likeness to be found in many of the doctrines and practices of the Church of Rome with what we read in the New Testament of the teaching and character of the Scribes and Pharisees. But unless in the enmity, hostility, and opposition of Pharisees and Judaism to the truth of the Gospel, and the prophetic outline of future heresies, we cannot recognize any of the present distinctive features of Romanism in the Apostolic times.*

* It is true "the mystery of iniquity was already working." The seeds of Perdition were sown in the Apostles' time; for even then *idolatry* was stealing into the Church (1 Cor. x. 14); and "a voluntary humility and worshipping of angels" (Col. ii. 18); "strife and divisions" (1 Cor. iii. 3); an *adulterating* and "handling the Word of God deceitfully" (2 Cor. ii. 17; iv. 2); a *gain of godliness*, and "teaching of things for

We learn from the Word of God, that the rise and progress of most of those false doctrines, which aim at the utter and total extinction of divine truth, should be imperceptible and gradual, and should not assume their full and fatal proportions, until the minds of men had become too blind to distinguish them, and too weak to oppose them. There shall be among you," says St. Peter (2 Ep. ii. 1-3), "lying teachers who shall bring in ['privily bring in,' as our version justly renders *παρεισάξουσιν*] sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. And many shall follow their riotousness, through whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you : whose judgment now of a long time lingereth not, and their perdition slumbereth not."

So has the Church of Rome dealt, and so she deals still, with the ignorance, and superstition, and consequent prostration, in which she "conceals the intellect and enslaves the soul." And that the reader may see with what amount of truth, or justice, the Church of Rome appeals to Apostolic antiquity for her false doctrines, we subjoin the following tabular view of the periods in which they were "brought in:—

CENT. II.*	First steps towards a Purgatory, taken from Platonism.
—	Rise of Ascetics, or Christian Hermits.
—	Sign of the cross upon the forehead, on the most common occasions.
—	Consecrated elements begun to be carried to the sick or absent, strangers, heretics, &c., a custom ending in the grossest abuse.
CENT. III.	Over-estimation of the celibacy of the clergy.
—	Gradual approach to monastic life in Egypt.
—	Anniversaries of the death, commonly called the birth-day, of the martyrs. Collections for the poor on such occasions, supposed by Baronius to be an example of the sacrifice of the Mass! Gradual corruption of Christian morals; ambitious rivalry, &c., &c., of some of the bishops and clergy the occasion of much animadversion and grief.

re's sake" (1 Tim. vi. 5; Titus, ii. 11); a vain observation of festivals (Gal. iv. 10); a vain distinction of meats (1 Cor. viii. 8); a "neglecting of the body" (Col. ii. 23); *traditions*, and "commandments and doctrines of men" (Col. ii. 8, 22); with other corruptions and innovations. "The foundations of Popery were laid in the Apostles' days, the superstructure was raised by degrees, and several ages passed before the building was completed, and the man of sin was revealed in full perfection." — *Bishop Newton the Prophecies*, Dissertation 22.

The dates as above have been collected from Mosheim's Ecclesiastical History (Murray and Soame's translation, &c., &c., London, 1846); Spanheim's Ecclesiastical History, edited by Wright, and compared with the original; Greer's Epitome of General Councils; Horne's Popery Delineated, &c., &c.

- CENT. IV. Multiplication of rites and ceremonies.
 — First indications of usurped authority of the Bishop of Rome.
 — Rise of Monachism.
 — Invention (finding) of the cross, by Helena, mother of Constantine.
 — Rise of superstitious veneration of the cross.
 — Collyridian worship of the Virgin Mary.
 [The Collyridianæ were women who came from Thrace and the more distant regions of Scythia, into Arabia. When they were Pagans they baked and presented to Venus, Astarte (the moon), certain cakes, called *collyrides*. And when they became Christians they retained this custom of honour of the Virgin Mary.]
 — Rise of superstitious regard for relics.
 — Rise of pious frauds, &c., &c.
 — First step towards masses for the dead.
 — Wax-lights, salt, oil, &c., used in baptism.
 — Wax-lights used in public worship.
 — Incense used in divine service.
- CENT. V. Celibacy of the clergy additionally important.
 — Private confession ordained by Leo I.
 — The Apocrypha, with the exception of one or two books, added to the canonical books of the Old Testament, by the Council of Carthage, A. D. 419.
 — Increased veneration for the cross and relics.
 — Rise, amongst the Orientals, of the invocation of the Virgin Mary and the saints.
 — Rise of prayers for the dead.
 — Further tendency towards the doctrine of a Purgatory.
 — An enormous increase of ceremonies in the celebration of the Eucharist, respecting the garments of the priests, consecration of wax-lights, erection of crucifixes, &c.
- CENT. VI. Prayers to the saints, dedication of temples, and consecration of festival days to them.
 — Public use of images.
 — Increased veneration of relics.
 — Further belief in a Purgatory.
 — The absolute necessity of baptism to salvation.
 — The title "Mother of God" given to the Virgin Mary.
 — The Canon of the Mass founded by Gregory I.
 — Increase of Monachism.
- CENT. VII. Purgatory sanctioned by Gregory I.
 — Title of "Universal Bishop" assumed by Boniface III.
 — The clerical tonsure appointed, and the vow of celibacy enjoined on the clergy by Martin I.
 — Civil jurisdiction granted to bishops by Eugenius I., with power of imprisoning men.
 — The universal use of the Latin language in divine service, commanded by Vitalianus.
 — The right of the investiture of bishops, and the sale of the pallium or pall (the mantle of a bishop or archbishop) usual by Leo II.

- CENT. VII. Increase of superstition concerning Purgatory, prayers for the dead, images, relics, statues, crosses, pilgrimages, fastings, &c.
- The rise of Antichrist in the Roman Church.
- The total alienation of the Oriental or Eastern from the Roman or Western Church, in consequence of the usurpation of the title of Universal Bishop, and the claim to the Papal supremacy.
- CENT. VIII. Doctrines insisted on by Church of Rome:—Worship of images; invocation of saints; pains of Purgatory; prayers and masses for the dead; virtue and worship of relics; necessity of celibacy; merit of Monachism; confession to a priest, &c., &c.
- Public service of God consisted, for the most part, in the mass, consecrations, prayers to images, pictures, &c., observance of feasts, &c., &c.
- Solitary, or private, masses instituted.
- New pilgrimages appointed.
- Number of saints, relics, monasteries, and monks, multiplied.
- Avarice, libertinism, and gross ignorance of the clergy, a most striking characteristic of this century.
- Controversy upon image-worship burst out with great acrimony, and the worship of images sanctioned by regal authority (that of Irene, Empress Regent during the minority of her son, Constantine VII.) in the second Council of Nice, in which the honour of the salutation, the kiss, religious veneration, burning of lights, &c., &c., were decreed to images.
- This doctrine was opposed by Constantine when he came of age; but his mother in consequence deprived him of his eyes, and soon after of his life, an act applauded by Baronius!
- The origin of the great controversy respecting the Eucharist may be traced, in some measure, to this century. In the seventh Synod of Constantinople, under Constantine, son of Leo Isaur., the bread of the Eucharist is called the "image of Christ;" the "only true image" of himself, which he left, by the sanctification of the *substance* of the bread. On the other hand, the Fathers of the Second Nicene Council, and also Johannes Damascenus, strenuously denied this position, asserting that the bread was the proper body of Christ, not indeed by *transubstantiation*, but by *union* and *corporeal assimilation*, according to the hypothesis of the Greeks.
- CENT. IX. Valentine (Pope) first required the Roman Senate to kiss his foot.
- The character and conduct of Formosus VI. and his successors in this century, drew from the Roman-catholic historian, Baronius, the following complaint:—"Behold the most unhappy times of the Roman Church, and the most disastrous of all periods," &c., &c. (Ad. A. C. 897, N. 4.) And again—"Let us return to Stephen VII., whom I should not dare to reckon amongst the Roman Pontiffs, unworthy as he is of so illustrious a title," &c., &c. And again—"We consider it necessary to premise somewhat, lest the weak-minded should be scandalized, if he should happen to behold the abomination of desolation in the Temple of God," &c., &c.

- CENT. IX.** Every day brought accessions to the tyranny of the popedom to corruption in doctrine; idolatry in worship: superstition in rites and ceremonies. The cement of the papal structure consisted in the worship of images, relics, belief in a Purgatory, in masses for the dead, in Ecclesiastical and Apostolic traditions, including those said to be of St. Peter, the celerity of the clergy, the corporeal presence in the Eucharist. Papal supremacy, the power of the will, &c., &c.
- The festival of the Assumption of the Virgin Mary.
- Paschasius Radbertus, a monk of Corbey, asserted the doctrine of Transubstantiation, as now held and taught by the Church of Rome, and insisted upon all the unscriptural and antiscritptural errors inseparable from this palpable untruth.
- Many portents and prodigies said to have been sent from heaven.
- Numerous miracles alleged to have been wrought in confirmation of Papal supremacy.
- Violent contentions between the Eastern and Roman Churches.
- Two places distinguished for relics—Compostella, in France, for the body of St. James the Greater; and Venice, for the body of St. Mark, brought from Alexandria.
- CENT. X.** See, for the judgment of a Roman-catholic historian upon the Church of Rome and her rulers at this crisis, p. 142. According to the Roman-catholic writers, Werner, in "Fasciculus Temporum," Platina, Sabellicus, Onuphrius, Bellarmine, Genebrardus, and others, the "bishops of Rome" were "monsters and not men," "false pontiffs," "invaders of the See," "simoniacal," "adulterers," "necromancers," "knaves," "infamous," and sometimes "mere boys." They are stated to have been "rapacious, flagitious, prone to libertinism, and inordinately desirous of dignity and wealth." Baronius speaks with "horror and shame" (*solo auditu horrenda atque pudenda*) of the appointment of Hugo, son of a Count of Aquitaine, to the archbishopric of Rheims, at the age of five years, under Pope John XI., or X., and of the election of Octavian, at the age of eighteen, to the Popedom, with the title of John XIII.
- The canonization of saints; a fanatical devotion to relics; the adoration of images, which were made to utter voices, decided controversies, and adjudge lawsuits, &c.; saint-worship; institution of festivals, also of fraternities or sodalities, which were bound by an oath, and under pain of anathema, to chant so many masses, at stated times, to help souls out of Purgatory; the baptism of bells; trials of accused parties by the tests of hot iron, cold and hot water, &c., &c.; all these, with the daily increase of idolatry, error, and fanaticism, and the inculcation of blind obedience to Papal authority, while the schools of theology, laws, philosophy, and languages, &c., &c., were neglected and closed, are the striking, prominent, and deplorable characteristics of this century.
- Pope John XVII., the rival of Pope Gregory V., was deposed and put to death with most barbarous cruelty. His eyes were torn out, and his ears and nose amputated; thus muti-

CENT. IX.

lated he was placed upon an ass, with his face to the tail, and led through the streets of Rome.

CENT. X.

But in these dark and barbarous times God did not leave himself without a witness. Even amongst the monks some dared to reject the Papal thralldom, to expose the vices of the clergy, and the gloomy superstitions and vain traditions of the times. (Magdeburgh Divines ; Hollinger's Eccles. Hist. ; Usher, de Success.)

— Accounts were rife in this century of earthquakes, inundations, volcanoes, human monsters, miracles, apparitions, voices from Purgatory, and other crafty impostures, by which the monks generally secured the support of the credulous, and imposed upon the ignorant and weak.

— The Crown of the Virgin Mary, and other offices to her, took rise in this century.

CENT. XI.

The clergy grossly ignorant. Corrupt and flagitious crimes openly tolerated. Religion consisted in legends of false miracles, apparitions, &c., &c. The annals of the time record strange prodigies, bloody wars, monsters in human form, &c., &c. The people, too, were as ready to receive these "lying wonders" as the priests were to invent them.

— Pilgrimages ; the endowment of monasteries ; the discovery and consecration of relics ; and implicit deference to Papal authority, entered largely into the religious observances of this century.

— Roman-catholic writers acknowledge to the dissolute lives, the avarice, the ambition, and the profligacy of the clerical order, who were generally debased, and practised the most open and shameless simony. Baronius (in Gregorio VII., A. D. 1075) speaks of the "great perversity of manners, particularly among the bishops, who ought to have been examples to the flock ; and that this proceeded from the vice of simony, and the abominable luxury which prevailed, so that the clergy and the faithful were tainted with it."

— Three of the Popes, Sylvester II., Benedict IX., and Gregory VI., are called by Platina "three most dreadful monsters." They are also described as "infamous Antichrists, flagitious in their lives, tyrants in their rule, and diabolical in their acts." Also, most of the Popes in these ages are said by all historians to have obtained the pontificate by money or violence, and are described as "indolent, adulterous, proud, ignorant, simoniacal, covetous, and bloody."

— A further apostasy from the truth of God marks this century. The dogmas inculcated as essential to salvation were, Papal supremacy, even in temporal things ; the virtue of indulgences ; the celibacy of the clergy ; the intercession, merits, virtues, and worship of saints ; the service of the Virgin Mary ; veneration and virtues of relics ; adoration of images ; transubstantiation ; masses for souls in purgatory, &c., &c.

— The act of penance was commuted into a pecuniary fine, pilgrimages, or chanting a set of psalms.

— A Sabbath was consecrated to the Virgin Mary by Pope Urban II.

CENT. XI.

Strings of beads for prayers were invented by Peter the Hermit.
Consecration of Chaplets, &c., &c.

— Infallibility in doctrine claimed by Pope Hildebrand.

— In Pope Hildebrand (Gregory VII.) Papal tyranny attained the summit of insolence and pride. He is accused, upon good evidence, of having removed some of his predecessors to poison, and of obtaining the pontificate by purchase. By his wars which he fomented, and the rebellions he instigated, he deluged Germany with bloodshed. His conduct towards Emperor Henry IV. has been already recorded in the body of this work. He is described by Cardinal Benno as "impious, perjured, perfidious, cruel, proud, superstitious, and hypocritical." He was guilty of illicit intimacy with Matilda, Princess of Lombardy, from whom he extorted some of her possessions. To this intimacy Baronius gives a spiritual meaning! and says, that "in Gregory the grace of the Holy Spirit abundantly inhabited, so that, beyond all other men, he excelled in divine things, by the gift of the same Spirit." He is highly extolled by Roman-catholics, who speak of his visions, miracles, prophecies, and cures with wonderful reverence!!!

— The controversy on Transubstantiation raged fiercely in this century. This doctrine was resolutely opposed by Berengar and his followers, who had adopted the sentiment of Bertram, the opponent of Paschasius Radbert; decrees were multiplied, and severe punishments enacted against all who denied the doctrine of Transubstantiation.

— Monachism increased, and, of course, all its attendant evils.

CENT. XII.

In this century religion consisted chiefly in the piety of engaging in the crusades; seclusion in monasteries; auricular confession and priestly absolution; corporal penances; abstinence from meat; extreme unction, &c., &c.

— Plenary indulgences granted to crusaders.

— Fierce and bloody competitions of rival Popes for the Pontificate.

— The bishops and clergy, examples of superstition, avarice, and lust.

— Shameful traffic in relics.

— The doctrine of Papal supremacy carried to a scarcely credible extent. In respect of his names, attributes, omnipotence, infallibility, divine worship, prophetic office, his sacerdotal and regal power, the Pope is represented as equal with God (Baronius on Pope Paschal II., Innocent III., Adrian IV., Alexander III., and Celestine III.)

— Pope Innocent III. prohibited the translation of the Holy Scriptures, and the reading of them in any vernacular language.

— An increased importance attached to the intercession and invocation of saints. The power of canonization monopolized by the Pope; also the power of granting indulgences.

— The main points insisted on by teachers of religion, in this age, were Purgatory; human satisfaction for sin; the merit of pilgrimages, crusades, and the monastic life; auricular confession.

ENT. XII.

sion; transubstantiation; the denial of the cup to the laity; the celibacy of the clergy; and the omnipotence of the Pope.

— Mention made of the addition of the five pretended sacraments of the Church of Rome to the two real sacraments instituted by Jesus Christ.

— The Waldenses and Albigenses separated themselves from the abominations of the Church of Rome.

— Many new orders of monks were instituted; amongst them the Dominicans, founded by Dominic, a Spaniard, for the purpose of extirpating error and destroying heretics. This order had many offices, privileges, and inquisitorial power granted to it in the following century by Innocent III.

NT. XIII.

To the accumulated vices which characterized the Roman Church in the preceding ages is to be added in this century the barbarous and bloody persecution of the Waldenses and Albigenses; in order to destroy whom and extirpate them utterly, Innocent III. instituted the office of the Inquisition. He was followed, and imitated in his career of blood, by Honorius III., Gregory IX., Innocent IV., and Alexander IV. Dominic and Francis, the monks, were active agents in stirring up this cruel persecution against people whose crime was—to hold the Scriptures to be a sufficient rule of faith, and to denounce the avarice, tyranny, and ambition of the Popes of Rome; the vices, corruption, and despotic manners of the cardinals and clergy; and the various errors and anti-Christian traditions of the Romish Church. For the almost indescribable sufferings of this people, their invincible steadfastness, and the diabolical agency which was exerted to crush them, we must refer to their histories, which, as is well known, are within general reach.

— The Rosary of the Blessed Virgin instituted by Dominic.

— A pestilential flood of moral poison spread over Europe by the two orders of monks, Dominicans and Franciscans. Their mutual hatred and hostilities involved the whole of Europe in strife and debate for nearly 300 years. One of the principal points of their disagreement was the doctrine of the immaculate conception, which was asserted by the Franciscans, and as resolutely denied by the Dominicans.

— Of these two monks, Dominic and Francis, Innocent III. declared that in a vision he was informed that they were "the two pillars of the Church; the two lights of the world; two angels; two witnesses; two patriarchs; two evangelical trumpets; two standard-bearers of Christ; two SCOURGES OF HERETICS."

— This age abounded with pretended miracles and new monastic orders. The worship of the Virgin Mary, and images of her, increased and multiplied. Unceasing efforts were made to support the credit of relics, &c. Images were said to have spoken, eaten, emitted oil, and sweated blood. The Host is said to have been turned into real flesh, moist with blood, and to have been adored even by beasts. This age also gave birth to the faith of the "wounds of St. Francis," which was

CENT. XIII.

commanded by the Popes to be believed, under the pain incurring the guilt of heresy. To this age also is due the marvellous history of the "House of Loretto," which took place, according to the Romish legend, A.D. 1291. It is alleged to have been the original dwelling of Mary and Joseph; but when the Christians were expelled from Palestine, it was carried by angels, through the air, over Asia Minor and the Archipelago, and placed in a part of Dalmatia, overlooking the Adriatic Sea! In 1294, it was removed again, across the Adriatic, to Picenum, to a wood belonging to a lady, named Lauretta. It afterwards removed itself to a station on a neighbouring hill, where it became remarkable, according to Romish authorities, for many signs and miracles. Pilgrimages were made to it by all classes and conditions, and most valuable offerings made to it. These offerings, however, were gradually lessened by the invasion of less superstitious Romanists; and the house was finally plundered by the French.

In the year 1300, Boniface VIII. commanded a jubilee to be held at Rome, at which a plenary indulgence, and pardon for every sin, was granted to all who should visit the Churches of St. Peter and St. Paul, and observe other ceremonies. This jubilee was designed to substitute a pilgrimage to Rome for one to the Holy Land; and so, as Spondanus asserts, the Pope "opened heaven to mankind by a shorter route." (*Facili viori manu cælum mortalibus aperuit.*)

The feast of Corpus Christi and the elevation of the Host can be traced to this century.

CENT. XIV.

Pope Boniface VIII. exercised a proud and austere tyranny over the kings of Europe and their subjects. Antichristian doctrine, idolatry, superstition, Monachism, and inquisitorial cruelty and persecution were at their height. All these, with the barbarity of the scholastic philosophy, dimmed and stifled the feeble rays of sound doctrine and truth which lingered over Christendom.

The characters of the successive Popes of this century are the last degree shocking and offensive to religion and common humanity. They seem to have been actuated more by animal passions of brutes, than by the common sense and reason of men.

On the death of Pope Gregory XI., A.D. 1378, the Italian and French factions came into collision, and each appointed a Pope of their own — both of them alike infamous for their crimes; one of them had been supported by Catherine de' Sienna, who was remarkable for her pretended visions, revelations, and prophecies, in the pontificate of Gregory XI. And the other, Clement VII., by Peter of Lombardy, said to have been remarkable for his miracles, and afterwards canonized! The schisms in the popedom during this century lasted fifty-one years.

Many Romish writers exposed the simony, corruptions, innovations, and vices of the Popes; the libertinism of the monks, and the ignorance and indolence of the clergy; particularly

T. XIV.

William Durand "De Modo Celebrandi Generalis Concilii;" Nicholas de Clemangis, "De Corrupto Ecclesiæ Statu;" and Cardinal Alliacus, "De Emendandâ Ecclesiâ." Also Dante, and John de Rupescissâ, testified to the fact, that the inventions of men were preferred in the Church to the oracles of God. Many other writers, undoubted witnesses for the truth, deplored the lamentable state of the Church, and expressed their indignation at the unsound doctrines and innovations which prevailed, respecting transubstantiation, saints, images, relics, the merits of works, &c. &c. Such were William Occam, Francis Petrarch, Oresmius, Nicholas, Lyranus, Bradwardine, Gerson, Sagerelli, &c. &c.

A testimony for the truth of God appeared amidst the darkness of error and superstition, in this century, in the person of John Wickliffe, born at Wycliffe, in Yorkshire, A.D. 1324, and first brought into notice by defending Edward III. against the Pope, who required homage from England. He demanded that every doctrine should be tested by the Word of God alone; and proved that not one of the accumulated errors of Romanism could abide this infallible test. In this century Mallaseius, or Millitzius, a canon of Prague, contended with great zeal and ability for the unadulterated Gospel. He was soon followed by John Huss and Jerome of Prague, who imbibed the spirit of Wickliffe, and were equally ardent in the cause of religion and truth. Of course, no other than a passing notice can be taken here of those illustrious men, and their ability and fidelity to the cause of God.

T. XV.

The beginning of this century witnessed two rival Popes. Soon after, three were found to claim each the pontificate for himself, and, by course, the infallibility alleged to accompany it!

In this century Pope Martin V. approved of the sentence by which John Huss and Jerome were burned alive — the former July 7, 1415, the latter July 29, 1416; and by a bull (*Inter Cunctas*) he delivered over to the secular power, for punishment, the Wickliffites, Bohemians, and Moravians. The better to effect this, he aroused the most dreadful persecutions against them, under the title of "sacred expeditions." His death was followed by new schisms, and by the deposition of Pope Eugenius IV., by the Council of Basil, 34th Session, in which the Pope was declared to be "notoriously and manifestly contumacious, disobedient to the universal Church, a rebel, simoniacal, perjured, heretical, useless, and damnable, unworthy of any rank, title, honour, or dignity, and, therefore, deprived of the papacy and Roman pontificate," &c. &c.

Pope Nicolas built several sumptuous palaces in Rome, and lived very luxuriously and expensively, supporting his extravagance by the sale of indulgences.

The characters of the Popes in this century equalled, if not surpassed, those of their predecessors. But it remained for Pope Alexander VI. to outdo all who came before him, and to have admitted no rival in his indescribable wickedness but his own son!

- CENT. XV. By a canon made at the Council of Coustance, A.D. 1415, laity were deprived of the cup in the Eucharist, upon the wicked, and at the same time, ridiculous pretences.
- The doctrine of the Immaculate Conception was asserted decreed by the Council of Basil. This did not terminate, however, the disputes on the subject. The Dominicans, Franciscans, bishops, archbishops, cardinals, and univers still contended on different sides of the question. Pope Sixtus IV. attempted to settle it, but could not succeed.
- Several new festivals were instituted, the feast of the Immaculate Conception, &c., &c., and also new fraternities, which tended to promote idolatry. Amongst these was the Society of the Rosary, or Psalter of the Virgin Mary in England; in which it was esteemed a singular mark of devotion to say 150 Marias and fifteen Pater-nosters at one time; an original invention of Dominic, but which had fallen into disuse, was revived.
- Vast treasures of relics were said to have come to light in this century.
- The disposal of indulgences for the remission of sins had become a common traffic.
- Miracles and apparitions multiplied. Visions, and fables, monkish legends; the wonderful virtues of images, in the form of the cross, &c., &c., all increased to uphold the credit of the false doctrines of the Romish Church. Profitable, and even impious, subjects of disputation occupied the pens and minds of the monks, schoolmen, and ecclesiastical writers of this period. Every species of crime and immorality was rife during this age. The darkness became every day, if possible, more dense, in order to impart a brighter light to the dawn of the approaching Reformation. The most relentless persecutions were instituted in England against Lollards and followers of Wickliffe; in France against Picards and Waldenses; Louis XII. sent armed detachments against the Albigenses. In Bohemia the Hussites were persecuted. Amongst the chief and most active fomenters of bloodshed in this awful period was Pope Martin II.
- The public auction of church preferments, and the sale of pardon of sin, by which even the wickedness which one intended to commit might be commuted for money, proceeded to the most shameful extent.
- CENT. XVI. See, again, page 142, for a brief sketch of the Church of Rome in this period, and for the exigent necessity of that Reformation which it pleased God to effect, and in the light of which the glorious and inestimable privilege of our Reformed Church to walk.

It has been shown, through the progress of this work, that the Council of Trent assembled in this century (XVI.), to impede and destroy the course and efficacy of the Reformation, and to rivet upon

ends of men the grossest of these errors, and the most fatal and unscriptural of these false doctrines, and unrighteous practices, which made such a Reformation imperative. Papal supremacy; apocryphal traditions; the virtue of masses; the fires of Purgatory; the worship of the Virgin Mary, the saints, and their images; the infallibility of the Church; the merit of works; auricular confession, and priestly absolution; the adoration of the host, and of the cross; Latin prayers; beads; rosaries; the celibacy of the clergy, monastic and conventual life; blind and unquestioning submission to the popedom and the Church; an abject servitude of the mind and conscience to the arrogant and usurped authority of a fallible priest;—all these and more, the inseparable excrescences of the Romish system, are embodied in the Mass, and decrees, and canons of the Council of Trent, and, as has been shown, are concisely, but accurately, enumerated in the Creed of Pope Sixtus the Fourth; which, as an abstract of that Council, declares to be “essential to salvation” what is utterly abhorrent to the Word of God: (*Note II.*)

May God Almighty, in His mercy, prosper and bless His Word of truth, and open every ear, and soften every heart, to hear and receive His life-giving declaration of the Saviour “to those who BELIEVED IN HIM”—(John, viii. 31, 32):—

“If ye continue IN MY WORD, ye shall be my disciples indeed. And ye shall know THE TRUTH; and THE TRUTH SHALL MAKE YOU FREE.”

NOTES.

Note A. p. 2.

THE reader is referred for an able exposure of the Romish doctrine of "Development" to the Introduction to "Letters to M. Gondon, on the Distinct Character of the Church of Rome, both in Religion and Polity," by Chas. Wordsworth, D.D., Canon of Westminster. London: Rivington. 1848. At the close of his Introduction, the writer says:—

"The Church of Rome is now in a very critical position. She desires to be like the last day of the Athenian months, *ενη καὶ νεα* new and old at the same time. Some of her doctors are for tradition, some for development, some for both. Is this consistent with truth? Is this your boasted unity?"

Note B. p. 4.

Every Roman-catholic is bound to acknowledge the Creed of Pope Pius. This is evident, from the fact that it is a summary of the doctrines contained in the Council of Trent, every one of which is enforced in the canons and decrees of that Council, under pain of an anathema. Any one who seeks admission into the Church of Rome publicly repeats and testifies his assent to the creed, without restriction or qualification.—*Butler's Book of the Roman-catholic Church; Romish Ritual*, pp. 126, 127. Coyne, Dublin. 1847.

In Dr. Doyle's evidence before the Lords' Committee (March 21, 1825), he was asked, "Is the Creed of Pope Pius IV. the creed acknowledged by the Irish Roman-catholic Church?" His answer was, "Yes; every Catholic acknowledges that creed."

In the Bull in which Pius set forward this creed, he says — "We, by virtue of our Apostolic authority, command that the form itself be published, and received and decreed everywhere by those whom it concerns. And that the aforesaid profession be made solemnly according to this, and no other form, under the penalties enacted by the Council itself against all contravening, under following terms."—Then follows the Creed.

Dr. Milner (a Roman-catholic writer) says (*End of Controversy*, Letter xix. "The same Creeds, namely, the Apostles' Creed, the Athanasian Creed, and the Creed of Pope Pius IV., drawn up in conformity with the definitions of the Council of Trent, are everywhere recited and professed to the strict letter."

It is only by keeping the minds of her members in utter ignorance of God's Word that the Church of Rome could impose the Creed of Pius IV. upon them, *ides* the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, for these three are in perfect consistency with the Scriptures, and, as has been shown, the Creed of Pope Pius is utterly subversive of all saving truth.

Note C. p. 4.

In an edition of the "Roman Pontifical," printed by authority, in 1818, p. 62, the oath prescribed to every Roman-catholic bishop at his consecration requires him to swear "to be faithful and obedient to his Lord the Pope, and to his successors; to assist them in maintaining the *Roman papacy* and the *royalties of St. Peter against all men*; to persecute and impugn, with all his might, heretics, and schismatics, and rebels against his said Lord," &c. &c.—*Wordsworth's Letters*, p. 307.

Note D. p. 6.

"Let me entreat you to reflect whether the Church of Rome, by assigning equal and dependent authority to tradition, of which she herself is the only channel, or rather the *only source*, has not only developed a *second unwritten Bible*, but invalidates the *written one*?—whether what Tertullian says of the heretics of his day is not true of her, '*Credis sine Scripturis, ut credas contra Scripturas*' (you believe *without* the Scriptures, that you may believe *against* the Scriptures); and whether in this way also she does not abrogate the laws of God, and impose her own in their place?"—*Wordsworth's Letters*, p. 133, seq.

Note E. p. 11.

"The Roman-catholic is taught to believe, that because the word 'tradition' occurs in the Scriptures, it *must* mean *some other channel* by which *some other truth* is handed down, *beside* the written Word. It has been shown that the tradition enjoined in the Scripture is the truth as it is now written in the Scripture. That the Greek word rendered *tradition* (*παράδοσις*) is capable of this sense, and is actually used as identical with and expressive of the Holy Scriptures themselves, the written Word, is proved by the eminent scholar Suicer, in his remarks on Gregory of Nyssa, '*De Virginitat.*' cap. xi. t. iii. p. 147; and '*De Anima et Resurrec.*' t. iii. p. 212. He gives examples of a like use of the word in others of the Greek Fathers."—*Pope's Roman Misquotations*, p. 255.

Subjoined are the testimonies of some of the early Fathers to the sufficiency of the Holy Scriptures, as compared with tradition:—

"We have only known the plan of our salvation through those by whose ministry the Gospel has reached us; they first preached it, and afterwards, by the will of God, they wrote it, in order that it might become the foundation and pillar of our faith."—*St. Cyprianus*, "Against Heresies," book iii. chap. 1.

"We have received no order from Christ to believe in human doctrines, but only in those which the blessed prophets promulgated, and which Christ himself taught."—*Justin Martyr*, "Dialogue with Trypho," chap. 48.

"Let the school of Hermogenes show that what it teaches is written; if such be not written, let it fear the anathema awarded to those who take from, or add to the Scriptures."—*Tertullian*, "Against Hermogenes," chap. 22.

"God declares that it is that which is written that we must obey." — *St. Cyprian* 63rd Letter to Pompey.

"We must necessarily call in the testimony of the Holy Scriptures, without which discourses deserve no belief." — *Origen*, Homily I. on Jeremiah.

"It is an evident mark of infidelity, and true act of presumption, to reject anything that is written in the Scripture, or to receive things which are not written there. . . . The believer should receive with full confidence everything contained in the Holy Scriptures, without taking anything from it, or adding anything to it." — *St. Basil*, "On Faith, Moral Rules," Rule 80.

"It is proper and necessary that every one should inform himself, by means of Holy Scriptures, of needful truths, both in order to make progress in piety, and in order not to accustom one's self to human traditions." — *St. Basil*, "Small Rules," quest. 9.

"When the Scriptures do not speak, who can speak? We ought not to add to the commandment of God, as if it could thereby receive greater stability. If you take from or add anything to it, that would seem to be a prevarication." — *St. Ambrose*, "On the Vocation of the Gentiles," book ii. chap. 3; "On Parad.," chap. 12.

"That which does not receive its authority from the Holy Scriptures, may be rejected as easily as alleged. . . . It is not the errors of our ancestors that we ought to follow, but the authority of the Scriptures, and the commandments of God. . . . All that is invented by one's self, without the authority and testimony of the Scriptures, as if it were an apostolical tradition, is smitten by the sword of the Lord." — *St. Jerome* on Matthew, chap. xxv.; on Jeremiah, chap. vii.; on Haggai, chap. i.

"Let us not consider what *I* say, nor what *you* say, but what the Lord has said. We have the books of the Lord, in the authority of which both you and I believe; we seek the Church there; let us draw from thence arguments for the discussion of our cause." — *St. Augustine*, "On the Unity of the Church," book iii.

"Seizing as a pretext these words of the Lord, '*I have yet many things to say to you*,' the heretics who wish to pass for Christians attempt to give a favourable aspect to their inventions. But if the Lord said not any of these things, who shall dare to pronounce that was this, or it was that? And if any be bold enough so to do, how can they prove it? Who will be vain and presumptuous enough to affirm, without any divine testimony, that what he advances, even if there be truth in it, is exactly what the Lord would have said?" — *St. Augustine*, Treatise 97, on St. John.

"Even were a dead person to be resuscitated, or were an angel to descend from heaven, the Scriptures ought to be believed in preference. . . . The Apostle ranks the Scriptures even before the angels; for angels are servants, and the Scriptures have proceeded from servants, but from the Lord God himself." — *St. John Chrysostom*, Homily IV. on Lazarus; on the Ep. to the Galatians, Homily I.

"When impious heresy, which is the army of Antichrist, occupies the churches, know then, that there is no proof of the true faith and of Christianity except the Holy Scriptures, for those who look elsewhere will perish." — *St. John Chrysostom*, Homily XL on St. Matthew.

Notwithstanding that the Church of Rome is bound to act upon the "unanimous consent of the Fathers," some of her authorities speak as follows of tradition which the Fathers who have been quoted disavow:—

"Tradition is the foundation of the Scriptures, and surpasses them in so far, that whereas the Scriptures could not subsist were they not fortified by tradition, tradition has weight enough without the Scripture." — *Baronius*, "Annal." an. 58, No. 11.

"The traditions form the most certain foundation of the faith, the most firm basis of the Holy Scripture, the impenetrable shield of Ajax, and that which extirpates all

ies." And, again — "The Scripture is a nose of wax, a dead letter which kills, truly hell without the nut, a leaden weight, a forest to serve as a refuge for brigands, a tool for heretics."—*Lindanus*, "Panoplia," book i. chap. 22; book v. chap. 4; book i. ap. 6.

"We shall endeavour to demonstrate that the Scriptures without the traditions are either absolutely necessary, nor are they sufficient."—*Bellarmino*, "On the Word of God," book iv. chap. 4.

"There are traditions which are greater than some of the Scriptures, as far as relates obligations."—*Ibid.* book iv. chap. 6.

"The excellence of the unwritten Word surpasses by far that of the Scriptures which the apostles have left to us written on parchment. The Scripture does not contain clearly the mysteries of religion, because it was not given for that purpose, nor to prescribe an absolute system of faith; but tradition contains *within itself* all truth; it comprises all the mysteries of the faith, and the whole compass of the Christian religion, and it removes all the doubts which may arise touching the faith. It follows, thence, that tradition is the interpreter of all the Scriptures, the umpire in all controversies; that it repels and destroys all errors, and that from its decision we ought not to appeal to any other judge, but rather that all judges are obliged to respect its decisions, and conform to them."—*Coster*, "Enchiridion," chap. 1.

"Tradition is of greater weight with heretics than Scripture; and all disputes with heretics should be settled by the traditions."—*Canus*, "Theolog. Places," book iii. ap. 3.

Roman-catholic writers do not hesitate to contradict themselves. One of the foregoing writers, for instance, Bellarmine, says, in a treatise "On the unwritten Word of God" (*De Verbo Dei non scripto*, lib. iv. c. 11, 1590), "that all those things have been written by the Apostles which are necessary for all, and which they themselves commonly preached to all." He says, again, in the same place, "Although the traditions are *not written* in Holy Writ, yet they are written in the records of ancient writers, and in ecclesiastical books."

It is right to add, that, until the Council of Trent, there was no formal declaration made by the Church of Rome by which equal authority was ascribed to traditions as to the Holy Scriptures.

"It may, perhaps, be well to observe, that nothing can be so uncertain as oral tradition. To have given to it any certainty, it ought to have been committed to a succession of men, *both infallible and impeccable*. For how treacherous is the human memory; and the alteration of one word sometimes makes the difference between heterodoxy and orthodoxy. Also, if in the heat of controversy men pervert the meaning of the Scriptures, how easy must it have been to forge new traditions, or to adulterate the old traditions. The heretics appealed to tradition as well as the orthodox. The Church of Rome, in her corporate capacity, neither by a pope speaking *ex cathedra*, whose edict has subsequently been recognized by the Church, nor by a Pope and General Council, nor by a General Council without a Pope, has ever set forth the apostolical and divine traditions which are *said* to exist. We ask, in vain, where are they, and what are they? Traditions of *custom* are very different from divine and apostolical traditions. As heresies commenced in the days of the Apostles, and as St. Paul testified that the mystery of iniquity began to work even in his days, it is not sufficient to trace a rite or ceremony up to the days of the Apostles, unless we can show that it is in accordance with the Scriptures. Where the Scriptures lead to a strong presumption that a rite or ordinance is apostolic, a tradition of custom will be strongly confirmatory of it. And where there is

a tradition of custom reaching up to the time of the Apostles, which is in unison with spirit of apostolic teaching, though nothing be said about such custom in the Scripture. This tradition of custom will establish a strong presumption that the ordinance was apostolic. But an ordinance can only be *binding* upon Christians when it is based upon divine or apostolic authority."—*Finch's Digest of the Romish Controversy*, vol ii. p. 4

Note F. p. 13.

The reader will find great advantage in consulting Dailly, "On the Right Use of the Fathers" (Bohn, London, 1843); particularly the Second Book, which he proves that they cannot be set up as judges in matters of faith.

Note G. p. 15.

St. Jerome, in his "Prolog. ad Libr. Salomonis," says, that the Church received Tobit, Judith, and Maccabees, but *not* as canonical books. And, again, "Prolog. Galeat. in Libr. Regum," "Wisdom," says he, "and Ecclesiasticus are *not* in the Canon." What makes these prologues or prefaces of St. Jerome of more value in this question of the Canon of the Old Testament, is, that they were prefixed by the Church of Rome to her own Bibles up to the time of the Council of Trent — Wordsworth's Halsean "Lectures on the Canon of Scripture" (Appendix). London: Rivingtons. 1848.

Note H. p. 16.

The Church of Rome, as occasion may require, insists that she "permits and encourages the reading of the Word of God, and wishes all men to read it in such; and asserts that Roman-catholic Bibles and Testaments may be had in all languages, from all booksellers, and in every country under the sun." A handbill, containing similar statements to the foregoing, and addressed to "kind and high-minded Protestants," has been extensively circulated lately in this and the sister countries. How far this statement is or could be consistent with truth, will easily appear.

Ten rules were drawn up by the Fathers selected by the Synod of Trent, approved by Pope Pius IV. respecting "prohibited books," of which the following Rule is as follows:—

"Since it is manifested by experience, that if the sacred books, in the vulgar language are circulated everywhere without discrimination, *more harm than good* arises, on account of the rashness of men, let the judgment of the Bishop or *Inquisitor* be abided by in particular.—So that, after consulting with the parish priest or confessor, they may give permission to read translations of the Scriptures made by Catholic authors, to those who they shall have understood to be able to receive no harm, but an increase of faith and piety, from such reading; which *faculty* let him have in writing. But whosoever presume to read these Bibles, or have them in possession, without such faculty, shall be *capable of receiving absolution of their sins*, unless they have first given up their Bibles to the ordinary. Booksellers, who shall sell, or in any other way furnish, Bibles in vulgar tongue to any one not possessed of the aforesaid license, shall forfeit the price of the books, which is to be applied by the Bishop to pious uses, and shall be otherwise punished at the pleasure of the same *Bishop, according to the degree of the offence.*"

To this document we find the following reference in an extract from the Encyclical Letter as subjoined:—

"The Encyclical Letter of Pope Leo XII. to his 'Venerable brethren, the Patriarchs, Primates, Archbishops, and Bishops, of the Catholic Church.' To which there is appended 'A Pastoral of the Irish Popish Archbishops and Bishops to the Clergy and Laity their Communion throughout Ireland,' recommending the same."—*Dublin: Printed by Richard Coyne, "Printer and Publisher to the Royal College of Maynooth."*

"You are aware, venerable brethren, that a certain society, called the *Bible Society*, rolls with effrontery throughout the world; which society, contemning the Traditions of the Holy Fathers, and contrary to the well-known *decree of the Council of Trent*, labours with all its might, and by every means, to translate—or rather to pervert—the Holy Scriptures into the vulgar language of every nation; from which proceeding, it is greatly to be feared that what is ascertained to have happened as to some passages may also occur with regard to others; to wit: that by a perverse interpretation, the Gospel of Christ be turned into a human Gospel, or, what is still worse, the Gospel of the Devil. Here there is a vague reference to Jerome on the Epistle to the Galatians.]

"To avert this plague, our predecessors published many ordinances; and in his latter days, Pius VII., of blessed memory, sent two briefs—one to Ignatius, Archbishop of Pesen, the other to Stanislaus, Archbishop of Mohilow—in which are many proofs, accurately and wisely collected from the Sacred Scriptures and from tradition, to show how NOXIOUS THIS MOST WICKED NOVELTY IS TO BOTH FAITH AND MORALS.

"We also, venerable brethren, in conformity with our apostolic duty, exhort you to carry away your flock, by all means, *from these poisonous pastures*. Reprove, beseech, be patient in season and out of season, in all patience and doctrine, that the faithful entrusted to you (adhering strictly to the rules of the Congregation of the Index) be persuaded, that if the Sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men," &c., &c.—*The Encyclical Letter bears date as follows:—"Given at Rome, at St. Mary Majors, the 3rd of May, 1824—the first year of our Pontificate."*

"This impious document, the Irish Romish Bishops and others recommended as:—

"To all the faithful clergy and people committed to our care, we, the undersigned Archbishops and Bishops in Ireland, send health and benediction.

"Very reverend, and reverend and dearly beloved brethren, we have just laid before you a copy of the 'Encyclical Letter' of our most holy father, Pope Leo XII., addressed to his holiness to his venerable brethren, the Patriarchs, Primates, &c., &c., &c.

"On receiving this letter, *replete with truth and wisdom*, we at once recognized the love of him for whom our Redeemer prayed, 'that his faith might not fail,' and to his great charity he entrusted the care of his entire flock.

"Our holy father recommends to the observance of the faithful, a *Rule of the Congregation of the Index*, which *prohibits* the perusal of the Sacred Scriptures in the vulgar tongue, *without the sanction* of the competent authorities. His holiness *wisely* remarks *MORE EVIL* than *good* is found to result from the indiscriminate perusal of them, on account of the malice or infirmity of men. *In this sentiment of our head and chief we concur, &c., &c.*

Hence, dearest brethren, such books (Tracts, Bibles, &c.) *have been and ever will be prohibited* by the Catholic Church; and hence also those *salutary* laws and ordinances, whereby she has at all times prohibited her children to read or retain them; nay, why has *FREQUENTLY ORDERED THEM TO BE COMMITTED TO THE FLAMES.*" . . . "And

that these our instructions may come to the knowledge of all, we desire that portions them be read at time of Mass by our clergy on successive Sundays, in the presence of faithful.

"Given under our signs manual."

Here follow the signatures of twenty-seven Romish Bishops, including Doyle and Dr. Murray.

The reader will not be surprised, after the foregoing, to find the following statements by Dr. Doyle and Dr. Murray, on their examination before a Parliamentary Committee:—

Q. To Dr. Doyle. "You were educated in Portugal?—A. Yes. Did you ever in Portugal, any translation of the Scriptures into the vulgar tongue, whether allowed or not?—A. No, I did not."

Q. To Dr. Murray. "You were educated in Salamanca?—A. I was. Q. Can you give any information as to any authenticated version of the Scriptures into the Spanish language?—A. I did hear there was a Spanish version of the Holy Scriptures; but I did not happen to know the fact. Q. Have the Scriptures any practical circulation in the vulgar tongue in Spain?—A. They had not then. Q. Have the people seen the Scriptures in a language they could understand?—A. I believe they were not generally by the people. Q. Do you imagine that any material portion of the people have so much as seen the Scriptures in a language they could understand?—A. I do not know if they have. Q. Are the Commissioners to collect that you think it improper for the child to read through the Gospels and Acts?—A. Without explanation, I think it is improper. I think no portion of Scripture ought to be read without being accompanied with explanation and instruction."

Q. To Dr. Doyle. "Is it a venial or mortal sin in an adult peasant to persevere in reading the New Testament in the Authorized Version of the Church of England, as his priest has forbidden it?—A. I should feel great delicacy in fixing the amount of guilt which constitutes the one or the other. Q. Would you allow any of the peasants of Ireland, who might persevere in reading the Scriptures in the Authorized Version, as having been prohibited by your clergy, to be received to the Sacrament?—A. No, certainly would not. Q. Should you think it proper for such an individual to bury the Word of God?—A. I should be highly amused with such a proceeding. Q. Would you think him highly deserving of approbation?—A. I do not know but I would; it might show a disposition which I would prize highly, though I do not think the act a laudable one; but, attending to the disposition more than the act itself, I would receive the man! Q. You would consider it in the man a proof of orthodoxy? A. Yes, a proof that he was filled with a right faith, only pushed to an extreme."

In the Provincial Council of Toulouse, held under Gregory IX., A.D. 1164, against the Waldenses, and proving that they were Christians who read Scriptures, the following edict against the use of them occurs:—

"CANON IV.—We prohibit also the permitting of the laity to have the books of Old or New Testament, unless any one should wish, from a feeling of devotion, to have a psalter or breviary for divine service, or the Hours of the Blessed Mary. But strictly forbid them to have the above-mentioned books in the vulgar tongue."—*The Councils, published by Labbæus and Gabriel Cossarte, at Paris, 1661.—tome xi. par*

In no case, perhaps, is the opposition of the Church of Rome to the truth of God more evident than in her condemnation of one hundred and one prop

ns, taken from the "Moral Reflections of Paschasius Quesnel, upon the Books the New Testament, in French," Paris, 1669; and "Christian Thoughts on Texts of the Gospels, Acts," &c., &c., by the same writer (Paris, 1693-4.) Of the propositions so condemned by the Church of Rome, we subjoin some examples:—

'What else remaineth unto the soul which has lost God and his grace, save only sin, the consequences of sin, proud poverty and lazy indigence, that is, a general incapacity for labour, for prayer, and for every good work. *This proposition is found in the moral observations of Quesnel, on Luke, xvi. 3.*

'The grace of Jesus Christ, the efficient beginning of good of every kind soever, is necessary for every good work; without it not only nothing is done, but likewise nothing can be done. On John, xv. Ed. 1693.

'When God softeneth not the heart by the inward anointing of his grace, exhortations and outward graces serve not, save to harden it the more. Rom. ix. 18.

'We appertain not unto the new covenant, save in as far as we are partakers of the new grace thereof, which worketh within us that which God doth enjoin unto us. b. viii. 10.

'The grace of Christ is the supreme grace, without which we are never able to confess Christ, and with which we never can deny him. 1 Cor. xii. 3.

'Grace is the operation of the hand of Almighty God, which nothing can hinder or retard. Matt. xx. 34.

'When God willeth to save a soul, at what time and in what place soever, the effect immediately followeth the will of God. Mark, ii. 11.

'When God willeth to save a soul, and toucheth it with the inward hand of his grace, human will can resist him. Luke, v. 13. 1693.

'When God accompanieth his command and his outward speaking, by the anointing of spirit and the inward force of his grace, he worketh in him that obedience which he requireth. Luke, ix. 60.

'Grace is that voice of the Father, which inwardly teacheth men, and maketh them obedient unto Jesus Christ; and whosoever cometh not unto him after he hath heard the outward voice of the Son, is in no wise instructed of the Father. John, vi. 45.

'The seed of the word, which the hand of God watereth, ever bringeth forth its fruits. Ps. xi. 21.

'No graces are given, save through faith. Luke, viii. 48.

'Faith is the first grace, and the fountain of all others. 2 Pet. i. 3.

'All whom God willeth to save through Christ, are infallibly saved. John, vi. 40.

'Jesus Christ delivered himself unto death, to liberate for ever by his blood the first-born, that is, the elect, from the hand of the destroying agent. Gal. iv. 4, 5, 6, 7.

'A sinner is not free, save unto evil, without the grace of him that freeth. Luke, viii. 9.

'The will, which grace preventeth not, hath no light, save to lead astray; no warmth, save to hurry itself headlong; no strength, save to wound itself; is capable of every evil, and incapable of any good. Matt. xx. 3, 4.

'The mark of the Christian Church is, that it is catholic, comprehending both all the angels of heaven, and all the elect, and the just of the earth and of all ages. Hebr. xii. 22, 24.

'What is the Church, but the assemblage of the sons of God, remaining in her bosom, united in Christ, subsisting in his person, redeemed with his blood, living in his spirit, and awaiting the grace of the time to come? 2 Thess. i. 1, 2. 93.

'The Church, or the entire Christ, hath the incarnate Word as the head, but all the holy members. 1 Tim. iii. 16.

"The Church is one sole man, made up of many members, whereof Christ is the head, life, subsistence, and person; one sole Christ made up of many holy, whereof he is the sanctifier. Eph. ii. 14, 15, 16.

"Nothing is more spacious than the Church of God, seeing that all the elect and Jews of all ages compose it. Eph. ii. 22.

"It is useful and necessary, at every time, in every place, and for every kind of persons, to study and know the spirit, piety, and mysteries of sacred Scripture. 1 Cor. xiv. 5.

"The reading of sacred Scripture is for all. Acts, viii. 28.

"The Lord's day ought to be sanctified by Christians with the readings of piety, and above all, of the holy Scriptures. It is damnable to wish to restrain a Christian from such reading. Acts, xv. 21.

"To snatch the New Testament out of the hands of Christians, or to keep it closed from them, by taking from them that method of understanding it, is to shut the mouth of Christ against them. Matt. v. 2.

"To interdict to Christians the reading of sacred Scriptures, especially of the Gospel, is to interdict the use of light to the sons of light, and to cause them to suffer a certain kind of excommunication. Luke, xi. 33. 1693.

To snatch from the simple people this consolation, of joining their voice to the voice of the whole Church, is a custom contrary to the apostolic practice, and to the intent of God. 1 Cor. xiv. 16.

"Rather to suffer excommunication and unjust anathema in peace, than to betray truth, is to imitate the holy Paul; so far is it from being [so] to upraise one's self against authority, or to sever unity. Rom. ix. 3.

"God permits that all powers be opposed to the preachers of the truth, to the effect that his victory may be attributed only to the Divine grace. Acts, xvii. 8.

"The deplorable season, in which it is believed that God is honoured by persecuting truth and its disciples, this time hath arrived. . . . In vain does any one flatter himself respecting the purity of his intentions, and a certain zeal for religion, by persecuting good men with fire and sword, if he is blinded by his own passion, or carried away by another's, because he is unwilling to examine anything. We frequently believe we sacrifice the impious one to God, and sacrifice the servant of God to the devil. John, xvi. 2."

Of the foregoing propositions, and the remainder, of which these are a specimen, Pope Clement XI., in the Bull "Unigenitus," A.D. 1713, speaks as follows:—

"Having heard, therefore, the suffrages of the above-mentioned cardinals and other theologians exhibited to us both by word of mouth as well as in writing, and having invoked the protection of the divine light by proclaiming private and public prayers to that end, we, by this our constitution, destined to be in effect for ever, declare, condemn and reprobate all and each of the previously inserted propositions, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, and contumelious not only to the Church, but also to the secular powers; seditious, impious, blasphemous, suspected of heresy, and savouring of heresy itself, and also as abetting heretics and heresies, and also schism, erroneous, near to heresy, several times condemned, and finally heretical, and manifestly renewing respectively various heresies, and those particularly which are contained in the infamous propositions of Jansenius, taken, however, in that sense in which they have been condemned.

"We command all the faithful in Christ of both sexes not to presume to think of

resaid propositions, to teach them, to preach them otherwise than is contained in this our constitution; so that whosoever shall teach, defend, publish them, or any of them, conjointly or separately, or shall treat of them publicly or privately, even by way of disputing, unless perhaps for the purpose of impugning them, let him by the very act, without other declaration, lie under ecclesiastical censures, and other penalties enacted by law against those perpetrating such acts."

In his examination before the Select Committee on the State of Ireland 1844-5 (Commons, May 17-25, Report, p. 649), Dr. Murray having been asked "Is the Bull 'Unigenitus' in force in Ireland?" answered "It is." It is plain, surely, from the preceding, that unless the authorities in the Church of Rome are entirely contradictory to each other, and themselves, the teaching of the Scriptures is not permitted and encouraged in the Church of Rome. Indeed, it is idle to say that Roman-catholics could be urged to read the Bible, for it is evident from what is quoted in this book from their own version of the Scriptures, that there is no foundation in God's Word for any one of the fearful and fatal errors of the Church of Rome.

Note I. p. 22.

It is impossible to conceive a heavier tax than the Church of Rome lays upon human credulity. How utterly vain the attempt must be to cultivate or civilize any body of men who sit down contentedly under the debasing influences of those extravagant fables upon which Romanism builds up its ridiculous and, at the same time, monstrous pretensions! What must be the condition of the reason and intellect that would believe, for instance, what we read in the Breviary (May 26), "Office for St. Philip Neri," that his heart was so inflamed with the ardour of his love for God, that it could not be restrained within its proper limits; whereupon the Lord in a wonderful manner enlarged his chest, to make room for it, by breaking and removing two of his small ribs!!! (*illius pectus confractis atque elatis duabus costulis mirabiliter Dominus ampliaverit*). It is also said of him, that he attained to the faculty of distinguishing those who cultivated chastity by their *good smell*, and those of an opposite character, by a want of a different quality!!! (*qui puritatem colerent, ex odore, qui vero se se, ex fœtore dignosceret*).

This is only a specimen of the materials which constitute the daily study of the Romish priests!

The festival following that of St. Philip Neri, that of St. Mary Magdalen Pazzi (May 27, Lect. ix.) gives an account of a horse that was lent by a nobleman to the Pope; an animal of a quiet disposition, which belonged to the nobleman's wife. But, upon his mistress trying to mount him again, he threw her; at every effort, with considerable agitation of body, &c., as if indignant (*inquam indignaretur*) that a woman should try to mount a horse which had married the Vicar of Jesus Christ!!!

The story ends with a very natural result. The family bestowed the horse on the Pope (*illi equum pontifici donaverunt*).

Note J. p. 35.

"We acknowledge," says the accurate Hooker, "*a DUTIFUL NECESSITY of doing well: but the MERITORIOUS DIGNITY of doing well we utterly renounce*" (*Discourse of Justification*, Lec. vii.) "So far from arithmetically calculating a proportionable correspondence between *merit* and *reward*, we deem it more

seemly to adopt the words which our Saviour Christ hath prepared for us, and to confess that when we have done all, we have still done nothing more than our bare DUTY. Instead of ascribing to our works any, even remote possibility of making AN EXPIATORY SATISFACTION to God's strict justice for our manifold evil deeds, the whole Analogy of Faith, as propounded luminously to the Primitive Roman Church by the great Apostle himself, compels us to take up doctrinal system diametrically opposite. Luke, xvii. 10; Romans, iii. 19-2 v. 16-21; xi. 6.

The doctrine of MERIT and the doctrine of DUTY, in short, lie at the very root of the utterly irreconcilable ordinances between the lapsed Church of Rome and the Reformed Church of England."—Faber's "Difficulties of Romanism," Appendix, p. 399, sqq. London: Bosworth. 1853.

Note K. p. 36.

The celibacy of her clergy is one of the doctrines inculcated by the Church of Rome, in order, if possible, to confine and restrain all the interest and regard, which the priests might feel for other objects, to the Church of Rome only. Sarpi, the historian of the Council of Trent, accounts upon the grounds for this unscriptural and immoral policy of the Tridentine Fathers. He says:—

"It is plain that married priests will turn their affection and love to their wives and children, and by consequence to their home and country; so that the *strict dependence* of the clergy upon the Apostolic See should cease. Thus the granting of marriage to priests would destroy the ecclesiastical hierarchy, and leave the Pope Bishop of Rome only.

David Hume, the historian, speaking of the state of society in the tenth century, alleges a similar reason for the imposing of this unrighteous obligation. He says:—

"The Roman pontiff perceived that the celibacy of the clergy alone could break entirely their connexion with the civil power, and procure to the mandates issued from Rome a ready and zealous obedience," &c., &c.

Mr. Southey says:—

"The Court of Rome had by this means [enforcing the doctrine of celibacy] its embodied, and trained, and sworn supporters, ready for any service wherein it might be proper to employ them. It was necessary for the Papal system that the clergy should be insulated amongst their fellow-countrymen and their fellow-creatures; and that remorseless Church was regardless of all other consequences. *A wide-spreading immorality was the inevitable result.* Upon this point we may appeal to popular opinion, being one of the few points on which it may be trusted."—*Vindic. Anglic.*, p. 301, &c., &c.

"Nature," says a foreign writer, "has placed two barriers for the preservation of female virtue—modesty and remorse. By confession and absolution, the priest removes them both." Injurious in every way as the practice of confession is, it is the celibacy of the clergy which has rendered it especially intolerable, and without that celibacy we are told that the Roman-catholic Church could not exist. — (Southey, *ibid.*; Maranda *Tableau di Piemont*, &c., 106; and *Genie de la Revolution*, &c., tom. iii. p. 108.)

The most popular author, perhaps, in the Church of Rome is Saint A. Ligouri. A volume of "Extracts from the Moral Theology" of this Romish saint, with remarks thereupon, has been lately published, by the Rev. R. P. Blakeny, B.

ndon). It is impossible to conceive a more terrible exhibition of human gravity than these extracts present. In p. 290, we find St. Liguori mentioned quoting, with approbation, the apology of "the most illustrious Ludovicus," the "excellent work on matrimony, of the most learned Thomas Sanchez"—though he treats concerning the matter of filthy acts, yet hell is more filthy; if the discourse be filthy, it is more to be corrupt in sin; as Petrus Blassensays, that author *stirs up the filthy mire* for the purpose of curing the *aged!*" This conveys a significant sketch of the unmarried priest in the conational.

Note L. p. 37.

It is well known that extreme unction is only applied by the priests of the arch of Rome, when there is no hope of recovery. And to such an extent is the rule carried, that in the rubric for its administration there is provision made cases, in which the priest cannot tell whether the person anointed is dead or alive; and in which he still proceeds with the ceremony, saying, "*If you are alive,*" &c.

It is because this rite is administered when a person is *in extremis*, at the point of death, from sickness or age, that it is called extreme unction. And yet the prayer at the beginning of the ceremony contains the request—"Cure, we beseech thee, O, our Redeemer, with the grace of the Holy Ghost, the languors of this sick man, and heal his sores, and forgive him his sins, and drive out of him all mental and bodily pains, and restore him unto perfect health inwardly and outwardly!" &c., &c.

In the 14th session of the Council of Trent, Chapter I., it is stated, that "this sacred unction of the sick *was instituted*, as a true and proper sacrament of the New Testament, by our Lord Jesus Christ." This seems a very unqualified statement. But it is immediately followed up thus—"Being insinuated (insinatum), or hinted at, by Mark (vi. 13), and afterwards recommended and promulgated by James." Then follows the passage misinterpreted and misapplied by the Church of Rome, from James, v. 14. It is a doctrine of the Roman Church, that the Apostles were not made priests before the institution of the Lord's Supper. Had the Council of Trent stated that the passages in St. Mark recorded the *institution* of the sacrament in question, it would have followed that other persons besides priests might administer it. To avoid this fault, the word *insinuatum*, *insinuated*, or *hinted at*, was used; so that, though the Apostles did the very same thing which St. James afterwards enjoined, in the latter instance it is to be considered as the *sacrament of extreme unction*, but in the former as an obscure insinuation of it!—Sarpi, lib. iv. s. 25, Cramp's text-book of Popery." Notwithstanding that our Lord never instituted such a sacrament, the Church of Rome, as usual, anathematizes all who do not believe that He did.—Conc. Trid. sess. xiv. canon 1. "If any one shall say that extreme unction is not truly and properly a sacrament, *instituted* by Christ our Lord, and *promulgated* by blessed James the Apostle, but that it is only a rite derived from the Fathers, or a human figment, LET HIM BE ACCURSED!" This is followed by three other anathemas upon those who reject the errors of Romanism, and receive the truth of God on this subject.

Note M. p. 41.

At the end of Liguori's "Treatise on the Ten Commandments" (Dublin: 1850), there are given nine "Melancholy Examples of Persons who have made Sacrilegious Confessions" (p. 289, &c.), i.e., who have concealed a mortal sin in confession. "Melancholy Examples," indeed, they are, as regards a so-called Church, which could invent and sanction such shocking folly; and as

regards the misguided people who could be deluded into the belief of them. An example is of a hermit, who was guilty of a wicked thought; and, as his reputation for sanctity was very great, he was afraid to confess it. He died, his body refused to be buried! It was interred three times over, but was forced out of the sepulchre again on each occasion! On being interrogated as to the cause of this, the dead man acknowledged that he had concealed a sin in confession! His body, too, "appeared like hot iron, sending forth sparks of fire &c., &c., &c."

Another man, who was esteemed virtuous, *but made bad confessions*, when dying "breathed forth his soul into the hands of the devil, tearing his tongue in pieces and howling!" After death he became "black as a cinder, terrible noise heard, and the room filled with intolerable stench"!!!—p. 291.

A lady, who had for years concealed a sin in confession, entreated one of the religious of the order of St. Dominic, who were in her neighbourhood, to hear her confession. While confessing to the one, the other told his companion afterwards, that he saw many serpents coming out of the lady's mouth; that there was a large, horrible-looking serpent, *whose head only came out*, afterwards went back into the lady's mouth. He then saw all the serpents had come out return again"! The lady dies suddenly, and appears to her confessor; tells him that *God struck her dead*, and condemned her to hell, *because she had neglected to conquer the shame of confessing the sin!*" "The earth thereupon opened, and, falling into the chasm, she instantly disappeared!"—p. 299.

It is stated, upon the authority of St. Antony, that an abbess concealed a sin in confession; and after she had died, with the reputation of a saint, her ghost appeared to a nun in the choir, with a great noise, and encompassed flames, and informed the nun that she was "*in hell*, and was not to be further prayed for, having committed a sin, and never confessed it!"—p. 297.

These are from the work, which bears the "imprimatur," of the late Archbishop of Dublin! What a deplorable condition the mind must be in which could accept such absurdities! and how fearful the guilt of those who, convinced of their enormous folly, would yet impose them upon others as matters of faith, and inducements to get rid of shame in confession!

Note N. p. 41.

Pope Alexander VI. (A.D. 1661) forbids any one to assert that those who held a *contrary* opinion to the constitution of Sixtus IV., to whom he himself adhered, to the effect that the Virgin Mary *was* conceived with original sin, should be regarded as guilty of heresy, or mortal sin. Since he says—"It has not yet been decided by the Roman Church and Apostolic See, and as we do in the least degree (*minime*) wish or intend to decide it now."—Magnum Bullarium Rom., Luxemb. 1727.

Note O. p. 49.

This is a remarkable specimen of the style of reasoning adopted by the Church of Rome. The question is asked, if the Mass is a *different* sacrifice from that of the cross? It is answered, No; that is, it is *the same*; is, *the sacrifice of the bleeding victim* and the *UNBLOODY* sacrifice are *the same*. In other words, according to Dr. Butler, there is no difference between a *bloody* and an *unbloody* sacrifice! It will not do to say it is *the same* Christ in both cases; because the question and answer refer to the sacrifice, to the offering of the body of Christ, which, whether *bloody* or *unbloody*, is here said to be *the same*!

it is contrary to the Word of God to suppose that the "sacrifice of the mass" would be a *continuation* of the "sacrifice of the cross;" for when Jesus died, he said, "It is consummated" (John, xix. 30), from which, as well as the text quoted, it is evident that what was *once for all completed, perfected, and finished*, could not possibly be *continued*.

It is equally contrary to the Word of God to suppose that the "sacrifice of the mass" is a *repetition* of the "sacrifice of the cross;" for this is the argument used by St. Paul to show the *imperfection* of the sacrifices under the law, that although the self-same sacrifices offered year by year continually, they "could never make the comers thereunto *perfect*" (Heb. x. 1). And with their *imperfection*, it is evident from their *repetition*, the Apostle contrasts the "oblation of the body of Jesus Christ *once*," by which "one oblation he hath *perfected for ever* them that are sanctified" (Heb. x. 10, 14).

It is equally contrary to the Word of God to say, that the "sacrifice of the mass" is the *application* of the "sacrifice of the cross." If they are *the same*, the Church of Rome says, how could one be the *application* of the other? Or how could one *unbloody* sacrifice be the *application* of a *bloody* one? The sacrifices under the Old Testament were not *applications* of the sacrifice of the cross, which they presignified. Believers in the Old Testament dispensation saw in the legal sacrifices, as Abraham did, that which they prefigured, the death of Christ; and all the benefits of his atonement, his finished work, his righteousness, the redemption he wrought out for them, all was bestowed upon them, and set down to their account, upon their believing. So it is now. The righteousness of Christ becomes the righteousness of all who believe in him, who trust for pardon and salvation in his finished work, and in nothing, and in no other. It is only by keeping her members in utter ignorance of the truth of all this, that the Church of Rome can presume to invent unscriptural names for still more unscriptural heresies.

I have now before me, just to add a specimen of the inconsistency of Romish teaching with itself, a New Testament, a stereotype edition, printed by R. Byrne, Dublin, 1850; and on the back of the title an approbation—a Latin one—approving of this edition of the New Testament, and of the "short notes" it contains, as "agreeable to Catholic verity" (Catholicæ veritati consentaneas), "very useful for the elucidation of the more difficult places of the sacred text" (ad difficiliora sacri textus loca illustranda perutiles). This approbation is signed, Sept. Calend. Octob. An. 1748, Gulielmus Green, S.T.D.; Idem cens. 15 Cal. Novemb. An. 1748, Gulielmus Walton, S. T., Professor. And it is approved thus:—"We approve of this stereotype edition of the NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, being according to the Douay Version; and we authorize Richard Coyne, of Capel-street, Dublin, to print and publish it. Given at Dublin, December 16, 1852. † Patrick Curtis, D.D., &c.; † Robert Moffan, D.D., &c.; † D. Murray, D.D., &c.; † R. Kelly, D.D. &c."

In this edition, thus sanctioned, this note occurs, on Romans, iv. 7, 8—"Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord hath not imputed sin"—

Note.—Covered, &c. This covering, and not imputing, means that our sins are *blotted out* by the blood of the Lamb, who taketh away the sins of the world; so that we are no longer to be charged with them, *because they are no more.*"

Now, this is true. And it is, moreover, such a statement of truth as razes Ro-

manism to the very ground. There must have been some reason, the obvious one, perhaps, for the singular change and perversion of the statement in preceding note, which appears in an edition of the New Testament, published Duffy, Dublin, 1851, *with the approbation of Dr. Murray, R. C. Archbishop Dublin*, dated 17th Aug: 1851. In this edition the note on the same passage Romans, iv. 7, 8, is as follows:—

"Blessed are they whose iniquities are forgiven, and whose sins are covered. They are those who, by doing penance, have obtained pardon and remission of their sins, and also are covered; that is, newly clothed with the habit of grace, and veiled with the stole of charity."

It is hardly necessary to add, that not only has this comment no sanction, not the least shadow of it, from the text, but as a gross contradiction of truth, it must lead to the destruction of those who may be deluded into receiving this fatal misrepresentation and misinterpretation of it.

Note P. p. 54.

"Thus, without authority from the Word of God, they (the Church of Rome) assert two kinds of bodily presence to Jesus Christ—the one visible, the other invisible; represent him as saying, *I go away, but remain invisibly; I leave you, but my body shall be always with you.* Could any man, having the very body and soul of Christ in his mouth, in conscience say, that Jesus is not present, under pretence that he does not see him? Upon the same principle we might assert, that man has no soul, because invisible; or that such an one had left town, because he remains concealed in it. Further, Jesus himself warns us that a time will come when it will be said, 'Lo! he is Christ, or lo! he is there.' (Mark, xiii. 21), and forbids us to believe it. Again, 'If I shall say unto you he is in the secret chambers (or cupboard, as *ταμειον* also signifies), believe it not.' (Matt. xxiv. 26). He evidently speaks of places in which some will hide; and he uses the plural—*ταμειοις*—secret chambers, as if he were speaking of a Christ who was supposed to be in divers places at the same time. But Jesus confutes all these subterfuges of our adversaries, when, for the purpose of comforting his disciples, who were sorrowful at his departure, he promised to send them the Comforter, who is the Holy Ghost (John, xiv. 16, 26; and xv. 26). According to the doctrine of the Roman Church, he should have said, *I go away, but I shall not cease to be in your mouths and stomachs, and shall be even much more with you than now.* He said not at all of this; but, to console them at his departure, he promised to send his Holy Spirit to them." —*Dusmenil's Anatomy of the Mass*, p. 158. sqq.

Note Q. p. 56.

"To give a colouring to this error, our opponents (the Church of Rome) assert that God has sometimes caused two bodies to occupy one and the same place, he may, in some manner, cause the same body to be in several different places at the same time; thereupon they allege, as an example, that Jesus entered through the shut doors (John, xx. 19), and, consequently, that he penetrated the wood of the doors. But they forget the Scripture: John does not say that Jesus entered through the shut doors, but that he entered, *the doors being shut.* Perhaps he entered some other way than by the door, perhaps the wood of the door or the stones of the wall gave way before him, the creature yielding and obeying the Creator, according to the saying of Jerome: 'God enter

shut door, the creature having given way before the Creator.' In saying that he entered in at the shut door, he understood that the door yielded to him, or that he opened it in entering. In like manner, when I say a troubled stream passes through ar water, I mean that it troubles it in passing. But it is always best to abide by Holy Scripture. For the same purpose, they allege that the body of Jesus Christ, coming out of the sepulchre, passed through the stone laid at the door thereof, without its being removed (Matt. xxviii. 2). But this passage is also falsely cited. For Matthew, in that place, says quite the contrary.—'And, behold (says he), there was a great earthquake, for the Angel of the Lord descended from heaven, and rolled back the stone from the door of the sepulchre.' Mark says the same—chap. xvi. 4. Leo I., Bishop of Rome, mentions it in his 95th Epistle to Leo Augustus, saying, 'The flesh of the Lord rose on the third day, the stone having been rolled away from the tomb.'

"To what purpose is it alleged that Jesus walked upon the waters? How does that prove that his body might be in two different places at the same time? He that walks upon the waters is not, therefore, distant from himself. If Jesus Christ, by his divine power, strengthened the waters under his feet, or sustained his body upon them, that it should not sink, he did not thereby put his body into several different places, nor change the nature of his body. If in my hand I bear a stone above the water, that does not change the nature of the stone, nor take its weight from it.

To prove that the body of the Lord hath sometimes been in two different places at the same time, reference is made to Acts, xxiii. 11, where it is said, 'The night following, the Lord — *ἐπιστάς* — stood by Paul.' From this it is inferred, that the body of Christ was in heaven, notwithstanding his standing by Paul on earth. In speaking thus, they assume, without proof, that the 'Lord' mentioned here is Jesus Christ only, and not simply God, without distinction of persons. Even restraining this word 'Lord' to the Son of Jesus Christ, still there is nothing in the passage constraining us to understand of his bodily presence, rather than of his divine nature and power. Could not the Son of God speak to Paul, and make himself understood by his divine power, without bodily and local approach? The Greek word — *ἐπιστάς* — here used, signifies not merely to present one's self, but also to come to him unexpectedly, to bring aid, and to make his power to be felt, as may be seen, Acts, xii. 7; Luke, ii. 9; Acts, xxiii. 27; in each of which it signifies to come unexpectedly. But the Romish Church does not believe that Christ comes to, or upon the sacrament, but that he is made in it."—*Dusmenil*, p. 189.

Note R. p. 59.

Upon the command, "Drink ye all of this," Calvin remarks:—

"Why did our Lord merely say of the bread, that they, the disciples should eat; but the cup, that they should *all* drink of it? It was as if he wished to anticipate the crafty device of Satan, in the withholding the cup from the laity in the Church of Rome."—*Ford's New Testament*, note on Matt. xx. 27.

Note S. p. 60.

This is not, as far as the Church of Rome is concerned, an imaginary case. Alph. Liguori's "Glories of Mary," p. 359, &c., on the "Assumption of Mary," it is said:—

"But, behold Jesus is now come, to take his mother to the kingdom of the blessed. It is revealed to St. Elizabeth that her Son appeared to Mary before he expired with his blood in his hands," &c., &c.

St. John Damascene relates, that *our Lord himself* gave her *the viaticum*, saying with tender love, *receive, O my mother, from my hands, that same body* which thou gavest to me! And the mother having received with the greatest love the last communion, with her last breath said, "My Son, into thy hands do I commend my spirit," &c., &c. This "Discourse," No. vii., ends with an exhortation:—

"Let us always beseech her, Mary, by the merits of her blessed death, to obtain a happy death; and should such be the good pleasure of God, let us beg her to obtain the grace *to die on a Saturday!* which is a day dedicated to her honour, or on a novena or upon the octave of one of her feasts; for this *she obtained for many of her clients*, especially for St. Stanislaus Kostka, for whom *she obtained* that he should *die on the feast of her Assumption*, as Father Bartoli relates, in his life!!!"

Note T. p. 61.

It is assuredly amazing how the Church of Rome can pawn upon her members a doctrine so utterly abhorrent to every principle of reason, to say nothing of its antagonism to Scripture, as that of transubstantiation. No Roman-catholic in the ordinary transactions of life, would believe that his priest could transubstantiate shillings into sovereigns. And yet, every Romanist believes that his priest transubstantiates what he sees, feels, and tastes as a wafer, into body, blood, soul and divinity, bones and sinews, of the Lord Jesus Christ, be God and man!" "The priest," says Uriel, the Romish doctor, in his "First Lesson on the Canon of the Mass," "hath great power over both bodies Christ"—the Church and the consecrated host. "Who," he asks, "hath ever seen anything like this? He who created me, if I may so speak, hath granted me power to create him; and he who created me without me, is created by my means!"

Note U. p. 63.

In order to get rid of the charge of unscriptural practice in withholding the Eucharist from the laity, the 27th verse of 1 Cor. xi., in the Roman-catholic Bible, runs thus:—"Whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord." From this the Church of Rome would conclude that Christ, whole and entire, is received under either kind in the communion. In the Roman-catholic Bible the note to verse 27 is, "*Or drink.*" Here erroneous translators corrupted the text by putting *and drink* (contrary to the original, ἡ πίνη), instead of *or drink.*" But this, supposing it true, makes nothing for the Church of Rome; for in verses 28 and 29, according to the Roman-catholic Bible, it runs thus:—

"But let a man prove himself, and so let him eat of that bread, *and* drink of that chalice; for he that eateth *and* drinketh unworthily, eateth *and* drinketh judgment upon himself, not discerning the body of the Lord."

The command in verse 28, however, is *qualified* by a note, which, as frequently happens in the Romish comments, does away with the sense and true force of the text (verse 28)—"*Drink of the chalice.*" This is *not* said by way of command, but by way of allowance—viz., *where, and when* it is agreeable to the practice and discipline of the Church!"

The 27th verse of this chapter (1 Cor. xi.) is quoted by the Church of Rome as a proof of transubstantiation. "*Guilty of the body, &c.—not discerning the body,* (the note in Roman-catholic Bibles says) — this demonstrates *the real presence of the body and blood of Christ, even to the unworthy communicant, who otherwise could not be guilty of the body and blood of Christ, or justly condemned for not discerning the Lord's body.*" If the Church of Rome, however, means that the man is guilty who does not *literally* discern the body and blood of Christ, then is every Roman-catholic guilty, priest and layman; for no Roman-catholic asserts that he *literally* sees the body of Christ in the host! If it is that they are guilty who do not *spiritually* discern the body and blood of Christ in the sacrament, then is the Church of Rome taking a step in the right direction. For the guilty communicant is he who does *not spiritually discern*, who does not appreciate and appropriate, by a true and lively faith, that atoning sacrifice of the body and blood of Jesus, *the commemoration* of which, in the sacrament, the believer observes, to the strengthening and refreshing of his faith, according to his Lord's command, and by his observance of it shows forth his Lord's death until he come.

Note V. p. 64.

Although it has been questioned by some, yet it may be considered as scientifically established, that matter is infinitely divisible. If so, in every consecrated host there are innumerable Christs, each whole and entire! For the host may be divided, *ad infinitum*, and in every atom there is a separate Christ!

Note W. p. 71.

Hear our Scriptural Church on this subject. Article XXXI.—*Of the one oblation of Christ finished upon the Cross:—*

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables and dangerous deceits."

Note X. p. 74.

Middleton on the Greek Article, p. 358, John, vi. :—

As in an animated substance there are the flesh, and the animating principle, so in Levitical law there was the letter, which was intelligible to the most carnal understanding, and the spirit, or ulterior design of the institution, which for the most part needed notice, and by an easy metaphor, in speaking of any system, or body of instruction, the terms flesh and spirit may be substituted for spirit and letter. Indeed we learn from Plato (vol. ii. p. 483, quoted by Michaelis Anneck on this place) that the Essenes actually used this illustration with regard to the Mosaic Law."

Note Y. p. 83.

The mode in which the Church of Rome reasons upon that text, Matt. xii. 32 (83), is precisely the same as that which the Jesuit Gregory of Valentia

uses in reference to 1 Pet. iv. 3, from which text he concludes, that as Apostle is speaking there of "*abominable idolatries*," there *must* be some idols which are *not* abominable; or, if we read it in the Douay Bible, as the Apostle is speaking of the "*unlawful worshipping of idols*," there *must* be a worshipping of idols which is lawful! It may not be amiss to add here, that when we are in our Liturgy to be delivered from all "*deadly sin*," we do not intend to mean any such distinction as the Church of Rome, or the Jesuit, has done. An objection has been made to that passage in the Liturgy, as if we intended to make a distinction, which we disown as entirely as the Word of God does.

Note Z. p. 88.

Cyril of Alexandria speaks thus of the absurdity of the purification of soul by fire:—

"The force of fire melts away the impurity of brass or of any other similar substance. But how can it cause to disappear the pollution of the mind and soul? Are not such things worthy of ridicule, and the inventions of foolish imaginations?"

Again, he says:—

"For if we have transgressed the laws of fire and water, and the definition of things, regards these things, let water wash out the record, let fire melt away the pollution, remitting according to their authority whatever crimes they may choose. But if true, who said to God, 'against thee only have I sinned, and done evil in thy sight' the same person is lawgiver and judge, those, therefore, who overlook Him who is Lord both to punish and pardon, fall into anile imaginations, when they ascribe to fire and water the power of releasing them from their sins. Away from this evil counsel, man; approach Him, who alone is by his nature God, and you will directly hear him say, 'I am He, who will blot out your iniquities for my own sake, and will not remember them.' This is the true purification; this is spiritual splendour. For we are cleansed when we obtain remission of our sins by faith in Christ, being sanctified by the water of regeneration, and enriched within ourselves by the divine grace, namely, the gift of the divine Spirit, which, like fire, consumes the pollution which invades our minds if it were dross. And for this reason the Holy Scripture truly says that we are baptized with the Holy Spirit and with fire."—(Cyrill. Alex. de Ador. in Spir. et Ver., lib. 2, tom. i. p. 194, 197, Lutetiae, 1638.)

Note AA. p. 92.

In Psalm ii., in the "Psalter of the Blessed Virgin" by Bonaventure is read—"Come unto *her* all ye that labour and are heavy laden, and *she* will you rest in your souls!"

In Psalm vi.—"O Lady, leave me not to be rebuked in the indignation of God, nor to be judged in his displeasure."

In Psalm xv.—"Blessed be thy paps: with which thou hast nourished Saviour with God-making milk!" (*lacte deifico*.)

In Psalm xix.—"Forsake us not in the time of our death; but succour our soul when it shall have left its body. Send an angel to meet it, and to defend it from the enemy."

In Psalm xxi.—"Blessed are they who love thee, Virgin Mary: their souls shall be mercifully washed away by thee."

"O Virgin, thou art the queen of life; through whom salvation has visited from the regions above."

In Psalm xxxiii.—"For since, O Lady, thou wert most humble; *thou hast* *ced* (coegisti) the uncreated word to take flesh from thee!"

In Psalm xlv.—"By *thy* holiness, O Lady, let my sins be done away."

In Psalm xlv.—"*She* is the portal of life, the gate of salvation, and the way our reconciliation."

In Psalm xciv.—"O come let us worship and fall down before her; let us confess our sins to her with tears."

It is hardly possible to imagine the most daring impiety going further in fling with God's eternal truth than Bonaventure has gone in his Psalter.

In an edition of Butler's "Lives of the Saints," Dublin, R. Coyne, 1833, published with the approbation of *twenty-eight* Roman-catholic Archbishops and bishops, the following account is given of Bonaventure:—

"St. Bonaventure, the great light and ornament of the holy Order of St. Francis, for extraordinary devotion, ardent charity and eminent skill in sacred learning, is surnamed the Seraphic Doctor. He was born at Bagnarea [Balneoregium], in Tuscany, the year 1221, of pious parents, named John of Fidnzea, and Mary Ritelli. He was christened by the name of John, but afterward received that of Bonaventure on the following occasion: In the fourth year of his age he fell so dangerously sick that his life was despaired of by the physicians. The mother, in excessive grief, had recourse to the mighty physician by earnest prayer, and, going into Umbria, cast herself at the feet of Francis of Assisium, with many tears begging his intercession with God for the life of her son. Would Christians address themselves to God with an humble confidence in their corporal necessities, their afflictions would never fail to be turned into divine blessings. . . . St. Francis was moved to compassion by the tears of his mother, and at his prayer the child recovered so perfect a state of health that he was never known to be sick from that time till the illness of which he died. The glorious Father at whose petition God granted this favour, saw himself near the end of his mortal race, and foretelling the graces which the divine goodness prepared for this child, cried in a prophetic rapture, *o buona ventura*, that is, in Italian, *good luck*, whence the name of Bonaventura was given our saint.

"In 1230, St. Bonaventure assisted at the translation of the relics of St. Anthony, which was performed at Padua. From that city he went to hold a general chapter at Assisium, in which, by words and example, he exhorted his brethren to a great love of holy solitude. He gave, on that and on every other occasion, proofs of his tender devotion to the Blessed Virgin. When he was first made general, he put his order under her special patronage. He regulated many pious exercises of devotion to her, composed his *Mirror of the Virgin*, setting forth her graces, virtues, and prerogatives, with many prayers, which are tender and respectful effusions of the heart, to implore her intercession. He wrote a pathetic paraphrase in the verse of the anthem *Salve Regina*.* He published the *Prayers of the Mother out of devotion to the Son*, and to extend his glory. . . . Pope Clement IV., in 1265, nominated St. Bonaventure Archbishop of York, being assured how agreeable he would be to that church, to the King of England, and his whole kingdom. But St. Bonaventure having first, by earnest prayer, begged that God would preserve him from so great a danger, went and cast himself at the feet of his Holiness, and by tears and entreaties extorted from him a discharge from that burden. He held a general chapter at Paris in 1266; and in the next, which he assembled at Assisium, he ordered the triple salutation of the Blessed Virgin, called the *Angelus*, to be recited every evening at six o'clock, to honour the incomprehensible mystery of the incarnation, which ought to be the object of our perpetual praises and thanksgivings."

In a note to which reference is made by the asterisk as above, it is stated that "The Psalter of the Blessed Virgin is *falsely* ascribed to St. Bonaventure and unworthy to bear his name;" and Cardinal Bellarmine is referred amongst others, as supporting this opinion. It will show what dependence is to be placed upon Roman-catholic quotations and references, and what truth may be reposed even in a historian of Roman-catholic saintship, when Mr. Butler's statement is brought face to face with Cardinal Bellarmine's:—

Extract from Bellarmini Liber de Scriptoribus Ecclesiasticis. Lugduni, M.DC.XII.

"S. Bonaventure, 1265. — He was a most holy and learned man, and wrote many works, which were published at Rome by order of Pope Sixtus V. in eight volumes. . . . In the sixth volume are contained the first and second part of smaller works, viz., the first part which consists of: the reduction of the Sciences Theology, Breviloquium, Centiloquium, &c. &c. . . . The second part Soliloquy. . . . The Mirror of the B. Virgin. . . . The greater Psalter of the B. Virgin. Her smaller Psalter. . . . Ode on 'Salve Regina.'"

So much for either Mr. Butler's ignorance, or his wilful misrepresentation. The subject has been ably investigated by the Rev. Robert King—"The Psalter of the Blessed Virgin Mary, illustrated, &c., &c., Dublin, Carson, 1840." In the preface to Dr. Cumming's translation of "The Psalter of the Blessed Virgin Mary by St. Bonaventure," he says:—

"This work was written by St. Bonaventure. It will be found in the Vatican edition of his works. It is largely quoted in the Glories of Mary, by St. Liguori, Cardinal Wiseman's great authority. I have ten editions of it, under the title of *Tributo Quotidiano*, from 1834 to 1844, published at Rome, with the express approbation of the Pope, Gregory XVI: and one copy of the same work, in Italian, dated 1851, during the present Pontificate, with the official Imprimatur. In this *Tributo*, however, the *Libro* is wanting. The *Te Deum* is found in it.

"Last autumn I travelled over a considerable portion of France in search of more editions of this extraordinary work, published under its proper title.

"I found several editions published at Lyon, Rouen, and Paris, with the following title page: 'Psautier de la Sainte Vierge, composé par Saint Bonaventure, traduit en Français par Le R. P. J. Gallifet. Lyon, J. B. Pelagaud, et cie Imp. Lib. de N. S. P. F. Grande Rue, Merciere 26, 1850.'

"The last and perfect edition, from which the present translation is made, is of a recent date. It is entitled:

"'Les Deux Psautiers de La Bienheureuse Vierge Marie, par S. Bonaventure. Nouvelle traduction nouvelle par Henry De Riancey, Paris, Libraire, Rue St. Sulpice, 23, 1852.'

"Not only was this work, so fearfully blasphemous, composed by a canonized person, a saint, but every Roman-catholic is committed to the acceptance and belief of its doctrines.

"In the Missal, or Roman Catholic prayer-book, these words occur in the Missal edition, at p. 590, for July 14, in Latin, and in the English edition, with Cardinal Wiseman's signature; Derby edition, at p. 678, for July 14, referring to p. 522: 'O thou who didst give blessed Bonaventure to thy people, for a minister of eternal salvation, grant, we beseech thee, that he who was the instructor of our life here on earth, become our intercessor in heaven;' and the Church of Rome is therefore committed to this work. Every Roman-catholic is identified with it. It is neither abjured, nor repudiated, nor renounced. New editions, at one frank and a-half each, are appearing in:

succession in France and Italy; and in England, in the shape of extracts in Liguori's Glories of Mary. I shall be happy to show the original in Latin, Italian, or French, to any person who may require it.

"I publish it in order to let Protestants disposed to join Rome see what she is; and to make such who love evangelical and Protestant Christianity, thankful, and more disposed than ever to appeal to God's people in Rome, and yet not of her, saying: 'Come out of her, my people, that ye partake not of her sins, and receive not of her plagues.'"

Note BB. p. 94.

It may be well to present the reader with some extracts from the Roman Breviary respecting the author of the "Glories of Mary," Alphonsus Maria de Liguori, whose festival is kept August 2, by the Church of Rome, and whose life is given in Dr. Wiseman's "Lives of the Saints," already mentioned in this volume. The reader will observe the blasphemous application of Scripture to this saint! with which the extract opens:—

"*Respons.* I have found David my servant, with my holy oil have I anointed him. For my hand shall help him. *Versicle.* The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. For my hand, &c. *Lesson.* And lest he (Liguori) should be diverted from his purpose, he bound himself by a perpetual vow never to lose any time. Hence, inflamed with a zeal for the salvation of souls, he laboured as well by preaching the Divine Word, as by writing books, which are fraught with sacred erudition and piety, to win souls to Christ, and bring them to the more perfect life. Indeed, it is truly marvellous what hatreds he extinguished, what multitudes that were out of the way he brought back to the right way of salvation. *Being an admirable worshipper of the Mother of God, he wrote and published a book upon her praises, and used to discourse on the same (her praises) with extraordinary fervor in his sermons; and while doing so, he was seen more than once, in the presence of all the people, to flash with lights all over his face, because of a wondrous splendour issuing upon him from the face of the Virgin; and to be wrapt into ecstasy.* He assiduously gave himself to the contemplation of the Lord's passion, and the holy eucharist; and he astonishingly promulgated the devotion and worship of the same. And when praying at the altar of the same, or when saying mass, a thing which he never omitted, he used, through the vehemence of his love, either to melt with seraphic ardour, or to shake with extraordinary motions, or to be abstracted from all sense and feeling. Wonderful was his purity of life, which he never defiled with a single deadly stain; and yet to this he joined an equal amount of penance, chastising his body with hunger, iron chains, hair shirts, and scourgings till the blood ran down. Moreover, he was signally honoured with the gifts of prophecy, the searching of hearts, the making himself present in different places at the same time (bilocationis), and of [other] miracles. . . . R. I have laid help to one that is mighty, and have exalted one that is chosen out of my people. For my hand, &c. V. I have found David, &c., as before. . . . R. This is he that hath done great wonders in the presence of God, and all the earth is filled with his doctrine. May he intercede for the sins of all peoples. V. It is he that hath despised the world's life, and hath arrived in the celestial realms. He himself intercede," &c., &c.

Dr. Wiseman says further, in his "Life of Liguori":—

"That which most of all contributed to preserve his (Liguori's) innocence, says the author of 'Reflections on the Doctrine and Sanctity of St. Liguori,' was his tender devotion to the Blessed Virgin, to whom he was specially consecrated. Replenished with

love for, and confidence in [*i. e.* faith in] Mary, he addressed himself to her in all his wants, and felt quite assured of obtaining all he asked through her intercession. The Blessed Virgin, whose praises he was never weary of recounting in the pulpit and in his writings, loaded him with the most signal favours. She often appeared to him in his most tender infancy, and deigned to become his instructress. '*She told me admirable things,*' said he to his confessor the day before his death. . . . When he preached in her honour, his auditory was most numerous; the most obstinate were converted, and several times he was seen so transported with his subject, as to be raised in ecstasy from the earth!

"His most usual practices in honour of this august mother, were to pray every day, prostrate before her image; to fast, on Saturdays and the vigils of her feasts, on bread and water; to wear the scapular of beads around his neck, and another at his girdle to recite often the Hail Mary, and recommend to others the devotion of the Rosary. I moreover made in her honour, and under her patronage, the vow we have spoken of. 'Never to lose time.'"

Dr. Wiseman's volume enters minutely into the amount and the severity of the self-inflicted torments of his saints; he states that, on one occasion Liguori, "secretary had to burst open the door and pluck *the discipline* (*i. e.*, the scourge) out of his hands, fearing lest the violence with which he scourged himself might cause his death" (p. 31).

Dr. Wiseman also avers of St. John Joseph, that he "devised a most tremendous instrument of torture against himself—a cross, of a foot in length, set with rows of sharp nails, which he fastened tight over his shoulders, so as to open and wound there which never closed!" (pp. 147-8).

Dr. Wiseman also affirms, that St. Pacificus "fervently adored the *most holy sacrament of the altar*, and was heard at times to exclaim, in the fulness of his heart, 'My God, and my all!'" He also went barefoot and barelegged, with his legs covered with ulcers, which "inspired compassion and horror in all who saw him, but he endured all *in imitation* of Jesus Christ!"

This saint "cruelly scourged himself three times a-day!" so as "to horrify those who heard the whistlings of the lash, and saw the abundance of the blood which he shed during the flagellations!"

St. Veronica, according to Dr. Wiseman, "made sufferings for herself without her confessor's leave, such as the discipline, walking on her bare knees, pricking herself with a pin, kissing some filthy spot, and beating herself with thistles!!!" (p. 228).

Indeed the prevailing features of Dr. Wiseman's volume are the self-inflicted torments of the saints whose lives he records, their extravagant devotion to the Virgin Mary, and the favours she bestowed upon them!

No one, of course, in his senses, and who used his reason aright, would ever believe a syllable in the whole book. But, no doubt, Dr. Wiseman has something to calculate on in the utter ignorance and grovelling superstition which so many Roman-catholics are still fettered and spell-bound as to the things which "belong to their peace." If even all the saints named in the Bible had ever existed, and if they had used "all the discipline," and worn the hair shirts, and eaten all the filth, and walked on all the nails and broken pottery, and slept upon all the furze beds that they get credit for, how much would it have spared them, and how little would all their hard penances have served them, had they studied this single passage of God's Word (Rom. viii. 13):—

"But if BY THE SPIRIT you mortify the deeds of the flesh, you shall live."

And what does David say?

"Direct my steps according to THY WORD, and let no iniquity have dominion over me,"—Psalm cxviii. 133.

"THY WORD have I hidden in my heart, that I may not sin against thee,"—Psalm cxviii. 11.

See also verses 101, 104, &c., &c.

And what says Jesus Christ?

"Sanctify them IN TRUTH. THY WORD is truth."—John, xvii. 17.

Note CC. p. 132.

Hear our Scriptural Church on this subject. Article XIV.—*Of Works of Supererogation*:—

"Voluntary works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants."—Proverbs, xx. 9; Psalm xlviii. 8-11; Titus, iii. 5-7

Note DD. p. 137.

Hear our Scriptural Church on this subject. Article XIX.—*Of the Church*:—

"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. (Acts, ii. 41, 42.)

"As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

Note EE. p. 138.

Hear our Scriptural Church on this subject. Article XXXIX.—*Of a Christian Man's Oath*:—

"As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a case of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth."

Note FF. p. 145.

The Church of Rome asserts that Peter is the rock upon which Christ built

his Church, and, as is well known, she quotes Matthew, xvi. 18, in proof of her assertion. The passage is as follows:—

“And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples saying: Whom do men say that the son of man is?”

“But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

“Jesus sayeth to them: But whom do you say that I am?”

“Simon Peter answered and said: Thou art Christ the Son of the living God.

“And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

“And I say unto thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.”

It is plain from this passage, that Peter was *not* the rock upon which Christ said he would build his church; for the Greek word which, in English, is Peter (*πέτρος*), never is used to signify “a rock.” It signifies, according to the most eminent lexicographers, Passow included, *a piece of a rock, a stone*, and is *thus* as Passow observes, *distinguished* from the word translated in verse 18, “rock,” and which is in the Greek *πετρα*. This latter word is used to express a large mass, or ledge of rock, and, according to Passow, is not used by any approved writer in the same sense as *πέτρος*, the word rendered Peter, and which means *a single stone*. It is impossible then, that in verse 18, “Peter,” and the “rock” could be used in the same sense.

That St. Matthew wrote his Gospel in Greek, as well as in Hebrew, is proved as Dr. Townson remarks, “from the evident marks of originality in the one or the Greek, and the consent of antiquity for the other, the Hebrew.” Instances are common of authors having published the same work in two languages. Josephus, the Jewish historian, did so. For further evidence of St. Matthew having written his Gospel in Greek, the reader is referred to “Townson’s Discourses on the Four Gospels,” pp. 29, 75, 84, 165; and p. 166, note z. What our blessed Lord plainly meant was as follows:—

His question to his disciples generally was, “whom do you (*ὑμεῖς*, plural) say that I am?”

Peter answered, “Thou art Christ,” (*i. e.*) the predicted Messiah, “the Son of the living God.”

In his reply Jesus had two things in view, Peter and himself.

It is of himself, “Christ, the Son of the living God,” our Lord speaks, when he says, “upon this rock I will build my church.” But by his prompt assertion that Jesus was Christ, which Peter believed him to be, the Apostle became *a piece of the rock* (*πέτρος*). Such being the inevitable result of faith in Jesus, that all who believe in him become one and identical with him; as is further illustrated in our Lord’s own words, by the vine and the branches (John, xv. 1, &c. &c.), by St. Paul, Eph. v. 30, and by St. Peter himself, 1 Peter, ii. 3-7.

But upon her own showing the Church of Rome is utterly precluded from giving any interpretation of this passage at all. For in the creed of Pope Pius IV. she declares, Art. II., “That she will never take and interpret the Scriptures otherwise than according to the unanimous consent of the Fathers.” Now let the reader observe what the most eminent of the Fathers say upon this passage:—

“But, for as much as they seem to make greatest account of these words of Christ ‘Thou art Peter, and upon this rock I will build my church,’ therefore, for answer here

, understand, thou good Christian reader, that the old Catholic fathers have written pronounced, not any mortal man as Peter was, but Christ himself, the Son of God, this rock. Gregorius Nyssenus saith, 'Tu es Petrus,' &c., &c. 'Thou art Peter, upon this rock I will build my church.' He meaneth the confession of Christ: for he said before, 'Thou art Christ, the Son of the living God.' So saith St. Hilary, 'Petra est una felix fidei Petra, quam Petrus ore suo confessus est.'—'This is that only rock of faith that Peter confessed with his mouth.' Again he saith, 'Upon this rock of Peter's confession is the building of the church.' So Cyrillus, 'Petra nihil aliud quam firma et inconcussa discipuli fides.'—'The rock is nothing else but the strong assured faith of the disciple.' So likewise Chrysostome, 'Super hanc petram, id est, hac fide et confessione, ædificabo ecclesiam meam.'—'Upon this rock, that is to say, upon this faith and this confession, I will build my church.' Likewise St. Augustine, 'Petra erat Christus super quod fundamentum etiam ædificatus est Petrus.'—'Christ was the rock, upon whose foundation Peter himself was also built.' And addeth further before, 'Non me ædificabo super te, sed te ædificabo super me.'—'Christ saith unto Peter, I will not build myself upon thee: but I will build thee upon me.' All these fathers be plain, but none so plain as Origen; his words be these: 'Petra est, quicumque est discipulus Christi: et super talem petram construitur omnis ecclesiastica doctrina. Quod in unum illum Petrum tantum existimas ædificare totam ecclesiam, quid dicturus es Johanne filio Tonitru, et apostolorum unoquoque? Num audebis dicere quod ad verum Petrum unum non prevalituræ sint portæ inferorum? An soli Petro dantur a Christo regni cælorum?'—'He is the rock, whosoever is the disciple of Christ: and upon this rock all ecclesiastical learning is built. If thou think that the whole church is built only upon Peter, what then wilt thou say of John, the son of the thunder, and of every one of the Apostles? shall we dare to say, that the gates of hell shall not prevail against Peter? are the keys of the kingdom of heaven given *only unto Peter*?' By these it may appear, what right the Pope hath to claim his authority by God's word, and, Mr. Harding saith, *De jure divino*."—*Jewell's Reply to Harding*.

Note GG. p. 155.

Learn our Scriptural Church on this subject. Article XXI.—*Of the Authority of the General Councils*:—

General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of people, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be proved that they be taken out of Holy Scripture."

Note HH. p. 159.

It is with feelings of unfeigned thankfulness to God for the glorious light of the ever blessed Gospel, and with unfeigned prayers that those who are now strangers to it, may be brought to the perfect knowledge, faith, love, peace, and joy of it, that we refer to that noble summary of truly Christian doctrine in Article XVII. of our Church, *Of Predestination and Election*:—

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, to bring them by Christ to everlasting salvation, as vessels made to honour. Where-

fore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the commandment: they be justified freely: they be made sons of God by adoption: they be made the image of his only begotten Son Jesus Christ: they walk religiously in good works and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil thrust them either into desperation, or into wretchedness of most unclean living, more perilous than desperation.

"Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God."

Note II. p. 173.

That the Church of Rome is the "Babylon" of the Apocalypse, cannot fairly be evident to any one who will compare the two together, as we find the mystical Babylon described in the Word of God, and the Church of Rome in its doctrines, and her practices.

The following are some of the distinctive features of the Apocalyptic Babylon as they occur in the Apocalypse, chapters xvii. and xviii. v. 1, &c. :—

1. A woman sitting upon a scarlet-coloured beast.
2. The beast full of names of blasphemy.
3. Having seven heads, and ten horns.
4. The woman arrayed in purple and scarlet; decked with gold and precious stones and pearls.
5. Having a golden cup in her hand, full of abominations and filthiness of fornication.
6. And upon her forehead a name written; A MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE FORNICATIONS AND THE ABOMINATIONS OF THE EARTH.
7. Drunk with the blood of the saints, and with the blood of the martyrs of Jesus.

In the figurative language of Scripture a woman represents a Church, a harlot, or whore, an idolatrous Church. See for instance Isaiah, i. 21, and: 17; Jeremiah, iii. 1, and li. 7.

In the Babylon of the Apocalypse, then, we have an idolatrous Church, if it appears that the characteristics of the Church of Rome agree with the marks and tokens of this idolatrous Church, then, from what follows, Rome must be the Babylon of the Apocalypse.

1. The woman sits upon a scarlet-coloured beast. This represents a Church that exercises an extended and tyrannical authority; the beast signifying the authority, and the colour, scarlet, the cruel character of it. (See Apocalypse xii. 3.)

2. Full of names of blasphemy. For instance, how does the Church of Rome designate her popes? One is called "Vice-God" (Paul V., Mason's Life of the Pope, p. 68): another "God upon earth" (Jupiter in Apocalypse, xiii. 1): and

New God" (Alexander VI., Bernard Univ. Hist. de Milan, p. 809; Padua, .).

hear again Pope Gelasius :—

First Part of the Decretal. — Distinction 96, chap. 10 — *Pope Gelasius to the Emperor Anastasius* :— 'If a comparison be instituted between the splendour of kings and diadem of princes (and the priestly power), it would be less than if you were to pare lead to the splendour of gold, forasmuch as you see that the *necks of kings and ces are put under the knees of priests*, and that when they have kissed their right is, they believe themselves to be partakers of their prayers.'

The Decretals of Pope Gregory IX. (Printed at Turin, 1621.)—ON SUPREMACY OBEDIENCE. — *Pope Clement III. to the most illustrious Emperor of Constantine*—c. 6.— 'You might also have comprehended the prerogative of the priesthood from it is spoken, not by an ordinary person, but by God; not to a king, but to a priest; concerning the royal race, but concerning the sacerdotal family, that is to say, concerning the priests who were in Anathoth.' 'Behold, I have set thee over nations and kingdoms, that thou may root out and scatter, that you may build and plant.'

Besides, you ought also to have known that, 'God made two great lights in the firmament of heaven: the greater light to rule the day, and the lesser light to rule the night; each of them great, but one the greater of the two. For the firmament of the heaven, therefore, that is of the universal Church, God made two great lights, that is, he appointed *two dignities*, which are the *pontifical* authority and the *kingly* power. But that which rules the day, that is, *spiritual things*, is the *greater*; and that which rules *temporal things*, the *lesser*; so that the same difference may be discerned between the *POPE* and *KINGS*, as between the *SUN* and *MOON*. . . . Since, therefore, the earth

seven times greater than the moon, and the sun is *eight* times greater than the earth, before the *pontifical* dignity is *FORTY-SEVEN TIMES* greater than the real dignity!'

'Again—*Pope Innocent III. to Peter, Bishop and Scholastic of Mentz.*— the viceregent of the true God, 'the Pope,' whence he is said to possess a *divine* judgment. And, therefore, he even changes the nature of things, and may

make *something* out of *nothing* (to make something out of nothing, is to *construct* new things); and he can do these things, because *his will stands for reason*, for he can dispense with holy laws, and he also can convert *righteousness* into *unrighteousness* by converting *changing* ordinances.'

'All the names which are given in the Scriptures to Christ, wherever it appears that he is superior to the Church, all those *same names* are given to the *Pope*.—*Cardinal Bellarmine on the Authority of the Councils, Book 2, Chap. 17. (Printed at Ingolstadt, 160.)*

'*Titles of the Popes as set forth by Cardinal Bellarmine in his Treatise on the Roman Pontiffs.—Book 2, Chap. 31 (Edition as above.)*

'Pope, *father of fathers*; the pontiff of Christians; *high priest*; the *prince* of priests; the *vicar* of Christ; the *head* of the body, that is, of the Church; the *foundation* of the building of the Church; the *father* and doctor of all the faithful; the *ruler* of the house of God; the *keeper* of God's vineyard; the *bridegroom* of the Church; the ruler of the apostolic see; the universal bishop."

3. Having seven heads and ten horns. The seven heads are explained, in the apocalypse, xvii. 9, to mean seven mountains. Rome was built upon seven mountains, the Palatine, the Quirinal, the Aventine, the Cælian, the Viminal, the Esquiline, and the Janiculum. Plutarch calls Rome "the seven-hilled," (ἡ ἑπτὰ λοφὸν). *Urbs septicollis*, the seven-hilled city, is a common phrase with Latin authors writing of Rome.

This fixes the locality of the idolatrous Church, Rome Papal occupying place of Pagan.

Bellarmino says, "John, in the Apocalypse, calls Rome Babylon, for no city besides Rome reigned, in his age, over the kings of the earth; and it is well known that Rome was seated on seven hills."

Baronius (a Romish historian) says, "It is confessed that Rome was signified in the Apocalypse by the name of Babylon." (An. xlv. n. 18.)

These, and other Roman-catholic authorities, however, assert that Papal Rome is the Babylon of the Apocalypse, and not Papal Rome.

But it was *on* the fall of Pagan Rome, and *not before*, that the ten kingdoms should arise out of its wreck (see Daniel, vii. 24). These kingdoms, into which the Roman Empire was divided, were, according to Machiavel — 1. The Goths; 2. The Visigoths; 3. The Danes and Alans; 4. The Vandals; 5. The Franks; 6. The Burgundians; 7. The Heruli and Thuringi; 8. The Saxons and Angles; 9. The Huns; 10. The Lombards. Three of those kingdoms, the Heruli, the Ostrogoths, and the Lombards, were successively plucked up by the Bishop of Rome, from whence he assumed the triple crown (see Daniel, vii.

"The Papal tiara, called the *regno*, is a triple crown—three crowns, one above another, upon crown — in token, as Sir Isaac Newton thinks, of the three dominions which he succeeded, under the singular name of '*the Patrimony of Peter*,' and still called '*the States of the Church*;' and, if so, identifying him with the *little horn*, which subdued three kings and succeeded them; but, more probably, in token of his haughty claim to be above all earthly power—the representative of Him on whose head, as seen in vision of his future advent, were many crowns, and on his vesture and on his thigh as written, '*KING OF KINGS AND LORD OF LORDS*' (Rev. xix. 16). So perfect is the filling up of every line entering into this true original of the great Antichrist."—"*Antichrist, who is he?* Two Sermons preached in Christ Church, Cork, by the Rev. A. Alcock, A.M., formerly Minister of Frankfield, Cork."

Further, if the Church of Rome asserts that it is *Pagan* Rome of which it is said that "it is fallen" (Apoc. xviii. 2), it must be of *Papal* Rome, which succeeded it, that it is said, "it is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird." If the Church of Rome denies this, then she *must* admit that she is herself the Babylon of the Apocalypse, "the mother of the fornications and the abominations of the earth." It is said, again, in the Word of God (Apoc. xviii. 8, 18; and xix. 1) that Babylon was to be "burned with fire," and that "the smoke" of her burning was "to ascend for ever and ever." This is not true of Pagan Rome. There is a judgment to come, and the subject of it must be Rome as it is.

It is said, fourthly, of this idolatrous Church, that she is "arrayed in purple and scarlet, decked with gold, and precious stones and pearls." On this point the celebrated Dr. Cumming writes ("Rome, the Babylon of the Apocalypse," a Lecture by the Rev. J. Cumming, delivered in Exeter Hall, May 29, 1851),

"In all the processions and cavalcades of the Pope in the Ceremoniale, you notice what a large space the colour of scarlet occupies. The Papal habit is to be adorned with precious stones, '*rubeum pretiosum*,' '*mitram ornatam gemis*,' &c. In the procession to the Lateran, there is a strange officer who goes first, then follows the barber and shoemaker of the Pope. Then they are to have red portmanteaus, containing the robes. Then follow the nephews of the Pope, or his near relations, and the cardinals. There is also to be a ladder covered with red cloth. He is to carry in his hand

ed stick. Then there are standards, two and two, that are red, and persons running ore them, also with red garments. There is likewise the standard of the Jerusalem er, also red. In fact, all is red — robes, staves, garments, handboxes — all is of the rlet colour in the ceremonial on that occasion. I need not tell you that the cardinal eives, as a mark of dignity, a red hat, and the Pope says to him, 'I give you this red in token that you will be prepared to shed your blood for the elevation of the holy ther Church.' The cardinal wears red gloves also.

'In Pugin's 'Glossary of Ecclesiastical Ornaments' are the following accounts of Ba-onish robes, and splendour, and precious stones—the very reading of which is a com-ntary on the Apocalypse — 'The jewels belonging to the Lord Bishop of Lincoln's re: to the fore part of the mitre, seven stones, blue and red, and eight clusters of irls, with four in a cluster. Item, two angels, holding eight stones and eighteen pearls.' p. 159. In that mitre alone were several hundred precious stones and pearls. Again, litres formerly belonging to the Cathedral Church of St. Paul; one mitre embroidered h stars before and behind, with stones set in plates of silver gilt. In the front are en stones, and many pearls. Also a mitre which belonged to Henry Wenghan, richly ammented with golden plates, with trefoils set with stones and pearls.'—p. 159.

"The tiara, which is never worn by the Pope within the church, it being the symbol universal temporal sovereignty, has three circlets of gold set with jewels. 'Red is the ond canonical colour, of which there are three sorts — crimson, amethyst, and violet our.'—p. 178. 'Lincoln Cathedral had a chasuble of red cloth of gold, set with pearls, ie, white, and red, with plates of gold enamelled. Item, a red cope broidered with ages of gold.'

"You have here another feature identifying the Church of Rome as Babylon — the arlet colour of her vestments, adorned with precious stones."

It is said, fifthly, of this idolatrous Church, that she has "a golden cup in her nd, full of abomination and filthiness of her fornication." This is an apt and iking symbol of the Church of Rome—specious outside, but full of pollution d impurity within. "This signifies," says Bishop Newton, "the specious and uring arts whereby the Church of Rome bewitcheth and enticeth men to ido-ry, which is *abomination and spiritual fornication*. It is an image copied from remiah (li. 7), 'Babylon hath been a golden cup in the Lord's hand, that made he earth drunken.' And in that excellent little moral treatise entitled, 'The Table of Cebes' (sec. 5), there is a like picture of deceit or imposture arn, 'a fair, beautiful, and false woman, and having a cup in her hand; she is lled Deceit, and seduceth all mankind.' And is not this a much more proper roblem of Pontifical than of Imperial Rome?"

We find, sixthly, this idolatrous Church described as having "upon her fore- ad a name written, 'Babylon the Great, the mother of harlots and abomina- ns of the earth.'" It was the practice amongst women of abandoned character, we learn from heathen writers (Seneca, lib. i. Controvers. ii., Journal Vat., 122), to wear their names written in a label on their foreheads.

"The inscription here," observes Bishop Newton, "is so very particular that we can- t easily mistake the person; 'Mystery, Babylon the Great, the mother of harlots (or ther of *fornications*) and abominations of the earth.' Her name, *Mystery*, can imply less than that she dealeth in *mysteries*; her religion is a *mystery*, a *mystery of ini- ity*; and she is herself *mystically and spiritually Babylon the Great*. But the title of *mystery* is in no respect proper to ancient Rome more than any other city, and neither is ere any mystery in substituting one heathen, idolatrous, and persecuting city for oother; but it is, indeed, a mystery, that a Christian city, professing and boasting her-

self to be the city of the people of God, should prove another Babylon in idolatry and cruelty to the people of God. She glories in the name of *Roman-catholic*, and will therefore, may she be called *Babylon the Great*. She affects the style and title *our holy mother the Church*, but she is in truth *the mother of fornications and abominations of the earth*. . . . It is certain, and none of that communion can deny that the ancient mitres were usually adorned with inscriptions. One particularly then preserved at Rome, as a precious relic of Pope Sylvester I., richfully but not artfully embroidered with the figure of the Virgin Mary crowned, and holding a little Christ, and these words in large capitals underneath, 'AVE REGINA CÆLI'—*Hail, Queen heaven*. An inscription this directly contrary to that on the fore-front of the high priest's mitre (Exod. xxviii. 36), 'HOLINESS TO THE LORD.'"

But, seventhly—

"Infamous as the woman is for her idolatry, she is no less detestable for her cruelty which are the two principal characteristics of the anti-Christian empire. She is 'drunk with the blood of the saints, and with the blood of the martyrs of Jesus.' . . . For not to mention other outrageous slaughters and barbarities, the crusades against the Waldenses and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman emperors together. St. John's *admiration* also plainly evinces that Christian Rome was intended for it could be no matter of surprise to him that a heathen city should persecute Christians, when he himself had seen and suffered the persecutions under Nero; but that a city professedly Christian should wanton and riot in the blood of Christians, was a subject of astonishment indeed; and well might he, as it is emphatically expressed, *wonder with great wonder*."—"Newton on the Prophecies."

It may be easily seen that proofs might be multiplied to show, from the Word of God, that the Church of Rome is the Babylon of the Apocalypse, that her head is Antichrist, and her creed the Apostasy, of the rise and ultimate downfall and destruction of which we are plainly and distinctly informed in the Scriptures of Truth (see 2 Thess. ii. 1-11; 1 Tim. iv. 1-3). O that the Roman-catholic heart may be awakened to that merciful yet awful call—"Go OUT FROM HER, MY PEOPLE; THAT YOU BE NOT PARTAKERS OF HER SINS, AND THAT YOU RECEIVE NOT OF HER PLAGUES."—Apoc. xviii. 4.

Commending the preceding pages, and the readers of them, to the Father mercies and the God of all comfort, this work is closed in humble but implicit confidence, on the part of the writer, that the day is not far distant when "THE KINGDOMS OF THIS WORLD SHALL BECOME THE KINGDOMS OF OUR LORD AND HIS CHRIST, AND HE SHALL REIGN FOR EVER AND EVER."—AMEN.

THE END.

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